THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. VIII.—NEW SERIES, No. 160.] LONDON: WEDNESDAY, DECEMBER 6, 1848. [PRICE 6d.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

THE MONTHLY MEETING for DECEMBER will be held at the MANOR ROOMS, HACKNEY, on FRIDAY, December 8th. The Chair will be taken by SAMUEL MORLEY, Esq., at Seven o'clock.

J. CARVELL WILLIAMS, Secretary.
New Bridge-street, Blackfriars.

WHITTINGTON CLUB and METROPOLITAN ATHENÆUM, 189, Strand.

On THURSDAY EVENING Next, DECEMBER 7th, at Eight o'Clock, Mrs. CLARA LUCAS BALFOUR will deliver the CONCLUDING of a COURSE of TWO LECTURES "ON ROMANCE and REALITY IN THE HISTORY of WOMAN."

This Course will be succeeded by others on subjects of interest and importance, one of which will be delivered, every Thursday till Thursday, April 26th, 1849, inclusive.

Admission—Members free on producing their Tickets, with the privilege of obtaining Tickets for their Friends at Sixpence each. Non-Subscribers, One Shilling.

189, Strand, Dec. 6, 1848. P. BERLYN, Secretary.

THE REV. GEORGE GILFILLAN, of Dundee, (author of "Gallery of Literary Patriots," &c. &c.) will LECTURE at EXETER-HALL, on the Evening of THURSDAY, DECEMBER 14th, at Eight o'clock, on behalf of the Funds of the EARLY CLOSING ASSOCIATION. Subject:—"The Connexion between Science, Literature, and Religion."

Tickets of Admission 6d., 1s., and 2s. each; to be had at Messrs. Seely's, Fleet-street; Messrs. Nisbet's, Burners-street; Mr. Gilpin's, 5, Bishopsgate-street; Mr. Green's, and Messrs. Partridge and Oakey's, Paternoster-row; and at 9, Exeter Hall. N.B.—The friends of the above Society are solicited to promote the sale of tickets to the utmost of their power.

Offices, 355, Strand. JOHN LILWALL, Secretary.

PARTNERSHIP.—An active PARTNER is REQUIRED in a respectable shipping and mercantile establishment at a seaport. A moderate premium will be required, and a small capital only is necessary. Most respectable references will be given and required. Applications by letter may be addressed to Messrs. W. Rixon and Son, solicitors, 11, King William-street, City.

TO FOLLOW THE "FORTITUDE."
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It is a good time to purchase—a considerable advance is shortly expected.

Best Sunderland Walls Ends (well screened) for cash 25s.
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JOHN LAURENCE, Secretary.

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Commission allowed to parties introducing business. In several localities vacancies exist for Agents.

N.B.—As the "Declined Lives" Branch is manifestly not inimical to the Offices by which the lives have been declined, Agents to such Offices may, in respect to such branch of business, be also appointed Agents to this Society.

THOMAS ALFRED POTT, Secretary.

WEST RIDING of YORKSHIRE ELECTION.—At a MEETING of friends desiring the return of Sir C. E. EARDLEY, Bart., for the West Riding, held at the King's Head, Poultry, Dec. 5,

SAMUEL MORLEY, Esq., in the chair,

It was resolved, That as Sir C. E. Eardley has so explicitly avowed sentiments favourable to commercial, political, and religious freedom, in advocacy of retrenchment, and in opposition to all State endowments of religion, he deserves the strenuous support of the enlightened and liberal electors resident in London.

Friends desirous to promote the return of Sir C. E. Eardley, Bart., are requested to communicate with the Chairman.

Resolved, That the gentlemen present form a Committee, with power to add to their number.

S. MORLEY, Chairman.
King's Head Inn, Poultry, Dec. 5, 1848.

WEST RIDING ELECTION.

To the ELECTORS of the WEST RIDING.

Gentlemen,

I Should not have addressed you again so soon merely to report progress. My friends deem the result of our first week's proceedings highly satisfactory, but I have such important communications to make to you on matters of principle that I will not waste your time by anticipating the poll. My object is to deserve success even more than to obtain it.

Imputations of rancour towards Roman Catholics were made against me at the beginning of the contest. No one has attempted to substantiate this imputation at any of the meetings which I have attended. With my controversies on purely religious topics electors feel they have no concern. The only question with them is, have I ever proposed, abetted, or contemplated injustice to any class of religionists? If so, let it be proved. I am ready to demonstrate that I have used no arguments about the contemplated endowment of the Roman Catholic priests which they would not be perfectly welcome, if our position was reversed, to use against me. Henceforward, if men of honour think fit to assail me on this point in my absence, I am sure that they will have the manliness to try to substantiate it in my presence. I am ready to meet them, in fair argument, on the day of nomination. I only ask to receive beforehand a written statement of the imputation against me, and of the facts by which it is thought to be sustained.

Failing such proof, I call upon all friends of civil and religious liberty to support me. I call upon them to be as true to their principles as my opponent is to his. Mr. Denison, at Halifax, on Saturday, declared that he should, upon principle, have voted against Mr. Fitzwilliam, as an advocate of the endowment of the Irish priests. Liberals of all classes and of all religions, be not outdone by a Conservative in fidelity to your convictions. You desire equality for all religions, and that is my desire too. I will not be a party to endow the Roman Catholic Church, neither will I consent to pay out of the public purse additional colonial bishops of the Church of England.

Mr. Denison said, on Saturday, that he concurred in a system of National Education based upon religion, but that he disapproved aiding Roman Catholic schools, unless on condition that the religion taught there should not be the religion of their own teachers. I can only express my astonishment at such a declaration.

On the broad ground, then, of principle, I appeal to the Liberal electors of the West Riding not to be ashamed of their colours. Let Toryism hoist false flags to lead the unsuspicious to believe that it has changed. Let it lower the "Blue" standard to which even its enemies never refused the name of "true," and let it hold forth the white flag of a hollow and dishonest truce to men who wish to be deceived! But let those who have inherited from their ancestors the principles and the symbols of liberty, rally round the Orange standard. Rest assured, that of all impolitic things a hollow coalition is the most impolitic. The party which adheres to principle is the only one which can count upon success, because it is the only one which deserves it.

I am, Gentlemen, your faithful and obliged Servant,
Leeds, Dec. 4, 1848. C. E. EARDLEY.

RETRENCHMENT AND REFORM.—Now ready, Seventy pages, Price 6d.,

THE REFORMER'S ALMANACK and POLITICAL YEAR-BOOK for 1849.

"A very valuable almanack for all who are averse to what is popularly called the 'stick-i'-the-mud' system; to a continuance, if not a wallowing, in the dirt of political and financial corruption."—*Jerrold's Newspaper.*

"It is brim-full of information on political matters."—*Western Times.*

"No Reformer should be without it; it is a valuable text-book, highly suggestive of important topics, salutary reflections, and useful inferences. Those who purchase it will feel themselves under a moral obligation to recommend it to others, and there is no question that its intrinsic merits will guarantee it a rapid and extensive circulation."—*Norfolk News.*

"We like this almanack extremly. It is replete with information of a very varied kind. The list of the members of the House of Commons, each with a label round his neck giving some account of his whereabouts, is a good feature of such a work."—*Nonconformist.*

"A truly excellent publication at a small cost."—*Nottingham Review.*

"We may safely predict that it will be a favourite with the public generally, as well as with political and ecclesiastical Reformers particularly."—*Glasgow Post.*

"'As useless as an old almanack,' is a proverb no less trite than, generally, true; but in this case there is so much that will be useful after the year 1849 shall have passed away, that the 'Reformer's Almanack' will be valuable long after that time. Indeed, it is so perfect a Reformer's hand-book that no one opposed to that extravagance and corruption into which all governments, sooner or later, fall, ought to be without a copy."—*Wilts Independent.*

"Of the numerous almanacks which already crowd our table, pronouncing that this wonderful year is fast waning, we can name no one which approaches the excellence of this new year-book in originality of design, utility of purpose, and extent and variety of useful information."—*Weekly Times.*

London: AYLOTT and JONES, 8, Paternoster-row. Manchester: ABEL HEYWOOD. Leeds: Mrs. MANN, and J. HEATON. Edinburgh: A. MUIRHEAD, Nicolson-street. Glasgow: J. RATTRAY, 86, Trongate. And may be had of any Bookseller.

HALSE'S LETTERS on MEDICAL GALVANISM.

LETTER VII.

HALSE'S PORTABLE GALVANIC APPARATUS.—TO THE MEDICAL PROFESSION.—GENTLEMEN,—I concluded my last letter to you by stating "that, if you employ galvanism at all in your practice, you are bound, both in duty to yourselves and to your patients, to use the apparatus in the perfect form." In that letter I pointed out to you some of the differences between my apparatus and those small machines sold for three or four guineas each. I will now point out to you other things in which they differ. As medical men, I take it for granted that you are convinced of the fact, that unless quantity of fluid travels through the body of the patient as well as the shock, galvanism does no good; and also that it is possible to send tremendous shocks through the body of the patient, whilst the quantity of fluid is so trifling, that you cannot detect it with the most delicate galvanometer. Now, the body of the patient is an imperfect conductor, and experience shows us, that in order to force any quantity of fluid through the body, there must be a series of plates, and that they must be combined with each other in a peculiar manner, and that by this arrangement, the battery of a series of plates is capable of producing effects which a single pair of plates, although containing ten times as much metal as the whole put together, cannot produce. You, who know anything of galvanism, know this to be the fact; therefore, when you hear any person say that he can produce the same effects with a single pair of plates as you can with twelve pair, merely tell him he makes a great mistake; you need not use a harsher term. There is no better test of quantity of fluid than the magnetization of iron; but even this is no proof of a battery being capable of sending a quantity of fluid through the body of a patient, for although, travelling through a perfect conductor, it shows quantity, it does not do so when travelling through an imperfect conductor, such as the human body is. The following scene between myself and a young mechanic, who brought for my inspection an apparatus with a water-regulator, soliciting my orders, will explain the thing more clearly. He took from his handkerchief a beautifully finished electro-magnetic apparatus, calling it an "electro-galvanic apparatus," and after explaining various parts of it to me, concluded by stating, that it was entirely his own invention. I could not help smiling at the man's audacity, for three arrangements in it were of my invention, and another the invention of a clergyman. However, I allowed him to proceed, until he at last came to his great invention, as he called it, which was the method of regulating the strength of the shock by means of a tube of water. I told him it was a very pretty contrivance; but, unfortunately, it so interfered with the quantity of fluid as to render the apparatus useless. He either could not or would not understand this, "for," said he, "the more powerful the shock is, the greater is the quantity of the fluid." "Well," said I, "if I cannot convince you one way, I may perhaps another. You admit that it requires quantity of fluid to magnetize iron; here is a bar of iron with some wire coiled round it; magnetize it." I saw by his hesitating manner that he was convinced he could not do it. He tried and failed. I now made him try the same experiment with my apparatus. The iron was immediately converted into a powerful magnet. I next desired him to try the effects of his apparatus upon the galvanometer. He did so. The needle remained immovable. On trying the same experiment with mine, the needle was instantly deflected east and west. The way to make this experiment fairly, is as follows:—Join the handle which is connected with one of the screws of the coil, to one of the screws of the galvanometer; hold the other handle in your hand, whilst, with the other hand, you touch the other screw of the galvanometer. If any quantity of fluid circulates through the body, the needle of the galvanometer will immediately be deflected east and west, but not otherwise. If any one tells you he can do this with a single pair of plates, and attempts to prove it, be particular that he uses the same wires, which are to be united to the body of the patient, and that the piston of the water-regulator be not pushed down to the bottom of the glass tube, for, although this does not much matter, the experiment may as well be made fairly, as in galvanising a patient, the piston would be but half way down the tube. The young mechanic left me, acknowledging his ignorance of the principles of medical galvanism, declaring that he would never rest until he had discovered a method of regulating the intensity, without at all interfering with the quantity of fluid. "Then," said I, "you will have discovered that which I have been using for the last ten years." Another great advantage in my apparatus is, that instead of using one of acid to seven of water, one of acid to forty of water is quite strong enough. Price ten guineas.

WILLIAM HOOPER HALSE,
22, Brunswick-square, London.

GALVANISM.—Invalids are solicited to send to Mr. W. H. Halse for his Pamphlet on "Medical Galvanism," which will be forwarded free on receipt of two postage stamps. They will be astonished at its contents. In it will be found the particulars of cures in cases of asthma, rheumatism, sciatica, tic douloureux, paralysis, spinal complaints, headaches, deficiency of nervous energy, liver complaints, general debility, indigestion, stiff joints, all sorts of nervous disorders, &c. Mr. Halse's method of applying the galvanic fluid is quite free from all unpleasant sensation; in fact, it is rather pleasurable than otherwise, and many ladies are exceedingly fond of it. It quickly causes the patient to do without medicine. Terms, One Guinea per week.

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(Signed) G. E. BIGNELL.
(Witness) Mr. F. C. LADBURY, Surgeon, &c.

To SINGERS and PUBLIC SPEAKERS they are invaluable for strengthening and clearing the voice.

They have a pleasant taste. Price 1s. 1½d., 2s. 9d., and 11s. per box.

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NOTE.—Full directions are given with every box in the English, German, and French languages.

These Wafers, containing Antacid and Sedative properties, effectually prevent irregularity of the bowels.

COCOA is a nut, which, besides farinaceous substance, contains a bland oil. The oil in this nut has one advantage, which is, that it is less liable than any other oil to rancidity. Possessing these two nutritive substances, Cocoa is become a most valuable article of diet; more particularly if, by mechanical or other means, the farinaceous substance can be so perfectly incorporated with the oily, that the one will prevent the other from separating. Such an union is presented in the Cocoa prepared by JAMES EPPS, homœopathic chemist, 112, Great Russell-street, Bloomsbury, London; and thus, while the delightful flavour, in part dependent on the oil, is retained, the whole preparation will agree with the most delicate stomach.

RELFE'S HOMŒOPATHIC COCOA, improved by the Desiccating Company's process, DAVISON and SYMINGTON Patentees, on a perfectly novel plan, the nut being roasted by hot air, thereby preserving the fine flavour and highly nutritive quality of the cocoa in its fullest extent, and effectually eradicating all those grosser oily particles which have rendered the use of it objectionable to persons of weak digestion. The purity and superiority of this most extraordinary preparation has already secured for it a most extensive and increasing sale among the homœopathic public, being strongly recommended by the most eminent of the faculty to persons of delicate health as far superior to any yet offered to those who desire an economical and agreeable beverage for the breakfast, luncheon, or tea table.—Prepared and sold by JOHN RELFE, No. 4, Gracechurch-street.

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A tasteful assortment, suitable to the decoration of the Dining, Drawing-room, Library, and Boudoir, is uniformly kept, comprising Chairs, Tables, Pier and Chimney Glasses Chiffoniers, Drawers, Wardrobes, Carpets, Mattresses, and Bedding, at regularly fixed prices, corresponding with the wants or elegances of Household Economy, offered on terms with which none but first-rate houses can successfully compete.

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	£	s.	d.		£	s.	d.
Solid rosewood chairs, French polished..	0	15	0	ea. to	1	2	0
Sets of eight mahogany ditto	4	4	0	..	4	10	0
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Gondola easy chairs (in leather).....	1	8	0	..	1	16	0
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Mahogany lounging chairs, carved throughout, spring stuffed, in morocco, on patent castors.....	3	4	0	..	3	10	0
Couches, with loose squabs, all hair	2	15	0	..	3	15	0
Mahogany loo tables, French polished..	2	11	0	..	2	14	0
Rosewood ditto, on pillars	3	10	0	..	4	8	0
Rosewood chiffoniers, with carved backs and marble tops, 3 ft., carved	3	5	0	..	3	10	0
4 ft. carved mahogany sideboard, with drawers and four doors, cellarets and trays, complete, French polished.....	4	12	0	..	5	15	0
Mahogany dining tables, with sliding frames, loose leaves, and castors.....	3	12	6	..	5	5	
Mahogany bedsteads, with cornices or poles, sacking or lath bottoms, polished	4	0	0	..	4	15	0
Superior ditto, massive pillars, carved, double screwed, and bracketed round..	6	6	0	..	7	15	6
3-feet 6-inch elliptic wash-stands, marble tops	2	12	6	..	3	12	6
Dressing tables, en suite	2	5	0	..	2	11	0
Winged wardrobe, with drawers in centres	8	10	0	..	15	0	0
3 ft. mahogany or japanned chest of drawers	2	5	0	..	2	15	0
Chamber chairs, with cane or willow seat	0	3	0	..	0	5	0
Chimney glasses, in gilt frames, 30 by 18 to 40 by 24 in.	2	1	0	..	3	17	0
Alva or Wool Mattress, 4 ft. 6 in.	0	16	6	..	0	17	6

*** Shipping and Country Orders promptly executed, and the customary allowances made in all wholesale transactions.—December, 1847.

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RICHARD A. C. LOADER respectfully solicits all parties about to furnish, and requiring Furniture, to inspect his Stock, which will be found to consist of the newest designs of furniture, of the best seasoned materials, at the lowest possible prices.

	£	s.	d.
Spanish mahogany easy chairs, in real morocco leather, stuffed all hair, and spring seats, with continuation mahogany mouldings to the backs, on patent castors	2	12	0
Mahogany sweep-back chairs, with Trafalgar seats, stuffed with all best horse-hair, in hair seating, carved splat polished	0	14	6
Sets of six, and two elbow, mahogany roll-over top Trafalgar chairs, in hair seating	5	5	0
Solid rosewood cabriole drawing-room chairs, all hair stuffing.....	0	18	6
Rosewood couch to match, with cabriole front, spring stuffing.....	4	17	6
Solid rosewood chairs, stuffed, and covered in damask	0	13	6
Rosewood couch to match	4	0	0
Mahogany couch, in hair cloth.....	3	13	6
Ditto, all best hair, and fine Spanish mahogany	6	6	0
Four-foot solid mahogany loo table, French polished..	2	12	0
Four-foot fine mahogany loo table, with star top (very elegant)	4	14	6
Five-foot lath or sacking bottom four-post bedstead, with eight-foot mahogany pillars and cornices, or poles.....	4	14	6
Ditto, very superior.....£5 15s. 6d. to	6	16	6
Four-post mahogany bedstead, without cornices	2	12	6
Japanned French bedsteads, all sizes and colours	1	3	6
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PARALYSIS.

MR. HALSE, the MEDICAL GALVANIST of 22, Brunswick-square, London, earnestly recommends invalids, and gentlemen of the medical profession, to peruse the following. It cannot but surprise them, and prove to them the all but miraculous powers of Galvanism, when applied in a scientific manner, and with an efficient apparatus.

The following case is perhaps as remarkable a one as could be selected, as showing the powers of Galvanism, after every medicine, and almost every medical practitioner in Devonshire, had been tried in vain; and as the truth of it is witnessed by a distinguished clergyman of the Established Church, there can, one would suppose, be no doubt in any one's mind as to its accuracy. When the patient was brought to Mr. Halse, his wife told him that she could not believe that Galvanism, or anything else, could possibly restore him; for his complaint had been standing so long, and he was in such a weak state, that it would be presumptuous to expect any benefit, particularly as he had tried the most celebrated physicians in Devonshire, and still daily continued to get worse. She also stated, that her friends blamed her very much for removing him from his home; but she could not help it. Her husband had heard of such extraordinary cures made by Mr. Halse in his complaint, that galvanized he would be, in spite of everything. His medical man was quite angry with him for thinking of such a thing; and when his friends were carrying him from his house to the carriage, every one appeared to be convinced that they should never see him alive any more. But, notwithstanding all the difficulties he had to contend with, he was determined, and insisted upon being galvanized. The following letter, which he sent to the editor of the *Exeter Flying Post*, will prove the result:—

OUGHT NOT GALVANISM TO BE MORE GENERALLY RESORTED TO?

Letter to the Editor of the *Flying Post*, by one who has derived immense benefit from the power of the Galvanic Apparatus.

MR. EDITOR,—A few weeks since I noticed a paragraph by ou, stating that Galvanism ought to be more generally employed. I beg to state, that I am precisely of the same opinion; for I have witnessed its astonishing effects in a number of cases, and its power has been tried practically upon myself, with the happiest results. In that paragraph I was most happy to find favourable mention of Mr. Halse's name. All that you have said of him, and even more, is his due; indeed, as for myself, I have cause to bless the day that I first placed myself under his care. Now, Sir, my case was a most deplorable one, for I had not the teas use of either arm or leg—they hung about me like as if they did not belong to me; and the strength of my legs was insufficient to support the weight of my body. Of course I could not stand; and if you had offered me a thousand guineas to move either hand but one inch from the place where it might have been placed, I could not have done it: not the least command had I over my limbs. My complaint was caused by a blow in the back. Well, as before stated, I placed myself under Mr. Halse's galvanic treatment. I had been led to believe that it was a dreadful operation to go through; but I was agreeably surprised that there was no unpleasantness at all about it, not even enough to make a child cry, so beautifully does Mr. Halse manage his battery. In three days, Sir, I could stand upon my legs, and in one week I could walk about the house; at the same time, I also partially recovered the use of my arms; and in six weeks I could walk several miles in a day, without the least assistance. Well might you ask, 'Ought not Galvanism to be much resorted to?' After what I have seen and experienced, I do consider it a shame, that a portion of the medical profession should decline to recommend their patients to try the powers of Galvanism. Perhaps I need not state, that I had had the advice of the most celebrated physicians in this country; but all the medicines which were tried did me little or no good. I believe Mr. Halse was as much surprised as myself and friend, when, at the expiration of a week, he saw that I could walk, for he did not lead me to believe that there would be such a rapid improvement. I will state, that invalids are very much to blame if they do not give Galvanism a trial; for, if it does no good, it is impossible it can do any harm. But there is every probability of its doing good; for during the time I was under Mr. Halse's care, I noticed its happy effects in a variety of cases, particularly sciatica, rheumatism, asthma, and nervousness; indeed, all his patients were rapidly regaining their health. I only regret that I had not applied to him earlier: I should have been many scores of pounds in pocket had I done so.

"GEORGE E. BIGNELL.

"New London Inn, Dodbrooke, Kingsbridge.

"Witness to the truth of the above—C. G. Owen, Rector of Dodbrooke, near Kingsbridge, Devon."

Mr. Halse recommends paralytic patients residing in the country to purchase one of his Ten-Guinea Portable Apparatus; as, with his instructions, they will be enabled to apply the Galvanism themselves, without the least pain, and fully as effective as he could at his own residence.

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Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. VIII.—NEW SERIES, No. 160.] LONDON: WEDNESDAY, DECEMBER 6, 1848. [PRICE 6d.

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ECCLESIASTICAL AFFAIRS.

CHURCH-TAXES—OUR LAST WORDS.

THE Editor of the *Scottish Congregational Magazine* calls us once more into the field, in defence of our position on the question of ecclesiastical taxes. In the present month's number of that periodical there appears an elaborate reply to the last brief article on this subject which was published in our columns. The pith of it we have given elsewhere.

The Editor seems to think that a "journal which appears only once a month, must necessarily cope at a considerable disadvantage in such a controversy with one which appears every week." We are at a loss to discern how. We had really imagined the disadvantage to be on our own side. To each of his papers we have given one reply, and *one only*. Our space is narrower than his—and for thought, preparation, revision, he has usually had at his command more weeks than we have had days. But the point is scarcely worth disputing. We have no desire to compete with our friend for the judgment of the public on our relative qualifications for the conduct of this controversy. We are concerned only about conclusions on the real question at issue—and we hope and believe that his position as an opponent has not been such as to prevent him from making the best of his cause.

To our inquiry whether or not civil interference with the order of Christ's Church, exhibited in the imposition of ecclesiastical taxes, be or be not an *usurpation* of His authority, and if so, whether laws enacted, not merely in the absence, but in the face, of "competent authority" ought to be obeyed, the Editor gives a reply arranged under five distinct heads. Of these, the first four are beside the mark. The fifth comes to the point—and with this alone is it necessary for us to deal. We have reprinted it entire for the benefit of our readers—and we beg to inform them that their careful perusal of it will materially aid them in estimating the worth or worthlessness of our reply.

Our first object will be to substantiate all that we have affirmed or implied, respecting the essential distinction between the two kingdoms formerly adverted to by us—the spiritual kingdom of our Lord, and the temporal kingdom of Queen Victoria. We are, indeed, not a little startled at the description of this distinction, by the Editor of the *Scottish Congregational*, as one of imagination rather than of fact. We had always taken it for granted as a Scriptural truth, that Christ claimed to himself a kingdom "not of this world"—claimed, that is, to be the sole King, Lawgiver, and Judge of men, in all matters pertaining to their relationship, as spiritual and immortal beings, to the Supreme God. We have been wont to conclude, or, if the *Congregational* prefer, to imagine, that for this government of the spirit of man, there are competent authority, fitting laws, due rewards and penalties, ample powers, and specified provisions for both maintenance and extension, all apart from, and independent of, mere civil rule. We had gone the length of fancying, that as the physical nature of man is distinct from the moral, and yet properly subordinate to it, so the subjects of temporal monarchs may sustain a real relationship to secular government, secondary to, and even dependent upon, a higher relationship to the King in Zion. We had even thought it possible, that the temporal authority might, by pushing its demands within the sphere of the spiritual, and claiming from men obedience in reference to affairs under the exclusive jurisdiction of Jesus Christ, expose itself to the charge of usurpation, and impose upon the subjects of our Lord the duty of refusing to recognise it in any shape. "Sober-minded Scotchmen" may, perchance, ridicule all this as "a *norie*"—and the principles of duty which a belief of such truths involves, may be characterised by the *Scottish Congregational*, as "fanatical principles"—but the Scriptural evidence upon which this distinction rests are not to be swept away by a few words of contempt. With all deference, we assert the distinction to be one taught by the Bible—and it is one, moreover, we venture to say, which the Editor of the *Congregational* believes in—not as an assumption—not as an imagination—but as a veritable fact.

Christ, then, claims a kingdom, distinct from, and superior to, the kingdoms of this world. For the due regulation and extension of this kingdom, He has appointed certain institutions—and for the maintenance of such institutions He has laid down certain laws—laws which His liegemen must acknowledge and obey. At this point civil government steps in—sets aside Christ's laws as inefficient—and enacts its own, at variance, confessedly, with the whole spirit of the gospel. Our allegation is, that in doing this, civil government is leaving its own sphere for that of the spiritual potentate—assumes an authority exclusively His—overlays His ordinance by its enactments—claims an obedience which He has challenged as due only to himself—and exposes itself to the charge of *usurpation*. Let us see now our opponent's answer.

"Assuming it," says he, "to be sober truth—assuming that in this sense the civil endowment of the Church is really a usurpation of Christ's power and authority—and admitting, as in this case we must admit, that it is the duty of every Christian to resist the encroachment—we have still to ask, *in what capacity*, and *by what means*, is this resistance to be made? In his capacity as a member of the *spiritual* community, and by purely *spiritual* weapons? or in his capacity as a *citizen*, and by *political* weapons? The answer surely is, in the former capacity, and by the former weapons alone. How then, we ask, can we be required to resist by the *purely political weapon* of passive resistance—by non-payment of church taxes?"

Stay a moment, gentle reader—before we proceed to answer these questions, let us mark our precise whereabouts. It is implied in the foregoing citation that there is considerable difference of opinion between the *Congregational* and ourselves, as to the existence of a wide distinction between the spiritual kingdom of Christ, and the temporal kingdom of Queen Victoria. It is suggested that the civil endowment of the Church by the latter—that is, the application of physical force to secure an income for Christ's ministers—is not on her part an assumption of authority vested exclusively in Him. No argument whatever is brought in support of either the implication or the suggestion. Our readers will, therefore, take them for whatever they may deem them to be worth. But it is admitted, that *if our views on these heads be correct*, resistance of the encroachment becomes the duty of every Christian. We have now, therefore, to discuss the kind of resistance to be offered.

We agree with the *Congregational* that resistance to the supposed encroachment should be made by a Christian subject of the realm, in his capacity as a member of the spiritual community, and not in his capacity as a citizen. Indeed, our whole argument proceeds on this hypothesis. It is as a servant of God, acting from regard solely to spiritual relationships, recognising spiritual authority, moved by spiritual considerations, and aiming at spiritual ends, that he is under obligation to refuse obedience in this matter to the "powers that be." And whatever he does from such motives, and *such motives only*, he does in his capacity as a member of the spiritual community. We are not sure whether this is the precise meaning of our opponent—but whether it be or not, he will permit us, we are sure, to guard unwary readers against being misled by the terms employed. What a man does, solely as the subject of Christ, and as one living under law to him—be the act in itself a religious or a secular one—he does in his capacity as a member of the spiritual community. The considerations by which he is swayed, and the object to which his act has reference, determine the capacity in which it is performed. As a spiritual man, he may conduct his worldly business, contract his worldly friendships, regulate his worldly recreations—none of which things are in themselves spiritual—and equally in virtue of his connexion with the kingdom of Christ, he may refuse payment of ecclesiastical taxes.

"Not so," exclaims our critic, "it is inconsistent for a man in his spiritual capacity, to resist encroachment upon the rights of Christ, by any act of citizenship, or by the use of any political weapon." We crave the reason why. The spiritual element in man should command, not his spiritual nature only, but his whole being. As a citizen, his deeds are as really under law to Christ, as in any other kind of relationship. Why, then, moved by spiritual impulse only, and having respect exclusively to spiritual ends, must he forego the use of political weapons? The argument proves too much. If valid to prevent a Christian's non-payment of Church-taxes, it is equally valid to forbid his signing a petition to Parliament for their repeal. The last is an act as purely political at least as the more passive conduct so loudly condemned. And yet it is one which an individual may be impelled to perform, simply by virtue of his relationship to the spiritual community. In his capacity as a subject of Queen Victoria, he may discover no reason for seeking the repeal of an existing statute—but in his capacity as a subject of a spiritual sovereign, he may deem himself bound to use his political rights for this purpose. We contend, indeed, that the political cannot overrule the spiritual—but what principle of ours, or what casual utterance, can be made to imply that the spiritual cannot and ought not overrule the political?

Well then, swayed by motives derived solely from their connexion with the kingdom of Christ, men may use political means to resist the encroachment of civil governments upon that province of rule which our Lord claims as peculiarly his own. What kind of resistance, we ask, should that be? Human law says "do"—the Christian in his capacity as a member of the spiritual community says "resist." What between these antagonistic influences is to be the act of the citizen? There is a command on the one hand—there is, on the other, a repudiation of the right to command. How is it possible for the man to reconcile his duty as a citizen with his obligations as a Christian? We will give the answer in the language of another, whose clear views on this subject we submit to the studious reflection of the *Congregational*. "He can comply with both these conditions, only by pursuing one course—namely, by peacefully submitting to the penalty of the law, while he resolutely and conscientiously decline to follow its prescription."

We have thus attempted to defend our main position from the logical assault made upon it. The supposed double-citizenship of Lord Brougham illustrates nothing more than the obvious impossibility, everywhere recognised, of a man bearing true allegiance to two earthly potentates. The inference drawn from it we have already disposed of. Spite of the peril of which our contemporary forewarns us, spite of the charge he brings against us of mixing things sacred with things civil—we deliberately advance it as our belief, that all the means which belong to a man *only as a member of the civil community* are his to employ "in his spiritual capacity"—his knowledge, his social influence, his voice, his vote, his power of passive resistance—all of them are and ought to be at

the call and service of the inner man, who knows no governor but Christ, no law but the Bible, no end but the honour of his Master. To affirm that he has no right to make these means subservient to his convictions as a member of Christ's kingdom, is to affirm that there is one great department of life from which religion must be excluded as an intruder—in which conscience has no authority—and in regard to which the Christian, as such, must cease to be. All we can say is that we have not so read the New Testament—and we have that confidence in our opponent to believe that neither has he. We fear he has not well weighed the legitimate consequences of his own argument. Be this as it may, we can most unfeignedly assure him that he mistakes our disposition, if he imagines that we can derive aught but pain from the exposure of the unsoundness of his case, and that to hail him as an able and courageous fellow-workman is infinitely more agreeable to us, as we think we have more than once proved, than to aspire, as he supposes we do, to the reputation of "a terrible antagonist," or to meet and overthrow, as we think we have done, an argument more ingenious than solid.

TEACHING BY PICTURES.

IT is matter for surprise, that philanthropists and reformers have availed themselves to so limited an extent, for the instruction of mankind, of an agency so potent in riveting attention, and in moving the sympathies, as that supplied by the brush or pencil of the artist. An instance, here and there, of a successful appeal to the moral instincts of humanity, in favour of some leading movement of the times, through the medium of pictorial representation, may perhaps be recollected by most—but as a teacher of high truths, social, political, or ecclesiastical, painting has but rarely been employed. To what cause, or combination of causes, the fact is to be ascribed, it is not our present purpose to inquire. Assuredly, the agency is not one which any intelligent man would consign to neglect on account of its weakness. A good picture is amongst the most eloquent of pleaders. It tells a story to which most men love to listen. It furnishes arguments against which few minds are proof—and it imprints upon the heart lessons which no subsequent events can easily efface. It is a better, because a more popular, vehicle of truth than poetry—and it glides into the soul, warm as well as light, like a beam from the orb of day.

It was not, therefore, without a glow of gladness, that we saw some time since an advertisement, informing the public of Mr. C. Gilpin's intention to publish three "Illustrations of a State-church." He has redeemed his pledge, and the pictures are now before us. They are noble prints—every way worthy of the lessons they are designed to teach. That the artist has worked *con amore*, every line of his productions may be taken as proof. His treatment of the subjects selected by him, evinces a masterly skill in "holding, as 'twere, the mirror up to nature." All is striking, but without exaggeration. The scenes depicted, full of reality and pathos, exhibit a naturalness of air which makes you fancy you must, at some time or other, have witnessed them. The pictures are not sarcastic, nor bitter, nor even indignant, in conception or tone—but they are sober, somewhat plaintive, and forcibly suggestive to the better feelings of our common humanity. They whisper to no unworthy passion of our nature—but they noiselessly approach the heart on its kindlier side, and ask with mild persuasiveness, "Can this indeed be right?" The spirit which pervades and animates them is the spirit of purity, which reproves injustice in gentle but severe accents—and few, we believe, will look upon these "illustrations" without being conscious of an inward desire, that a system which gives birth to such events may speedily come to a peaceful close.

The illustrations are three. 1. "*The State-church at war with Nature;* or the priest refusing to bury an unbaptized child." 2. "*The State-church at war with conscience;* or the priests' police seizing for church-rates." 3. "*The State-church at war with charity;* or the priest refusing to give alms to the widow because she is a Dissenter." A minute description of these pictures we shall not attempt. To be appreciated, they must be seen—nay, studied—and, as they are remarkably cheap, we feel satisfied, they will speak from the walls of very many of our friends. For educational power, we will back them against a host of "books for the young"—and our children will learn nothing from them but dislike of intolerance, respect for sincere religious conviction, and salutary scepticism as to the soundness of a system which prompts priestism to set office above humanity, and to extinguish natural sympathies by puerile assumptions.

We feel some delicacy, for the artist's sake, in alluding to the most gratifying fact connected with these "illustrations." We know he will be pained by our publication of it—but it is so characteristic of the deep sincerity with which he has laboured in this cause, that we cannot in justice withhold it. The proceeds of these prints—so far as he, Mr. Anelay, the artist, is concerned—namely, a hundred pounds,—he has munificently contributed to the funds of the British Anti-state-church Association. The fact needs no comment—but it supplies the very best comment on the pictures he has produced. In all the imitative arts, the earnest soul will make the most successful workman. The glowing light within furnishes the best interpretative power of the scenes without.

THE ANTI-STATE-CHURCH MOVEMENT.

MARKET HARBOROUGH.

An Anti-state-church meeting was held on Thursday night, Nov. 23, in the Town Hall, which was quite filled. The Rev. H. Toller was called to the chair, and in his preliminary remarks gave a description of the society, the object it had in view, and the means employed to accomplish that object.

The Rev. F. ISLIP, of Kibworth, moved the first resolution, as follows:—

That this meeting, regarding the union between the Church and State, as it exists in this country, to be wrong in principle and injurious in its tendencies, cordially rejoices in the success which has attended the operations of the Anti-state-church Association, and trusts that its objects will speedily be accomplished.

J. H. TILLETT, Esq., of Norwich, one of the deputation, seconded the resolution. He entered into a number of interesting particulars connected with the history of the State Church, and the various changes which have taken place in the holding of Church property. He also went through the whole performance of electing a bishop in a manner which caused much laughter; after which he read a passage from Wickliffe, to show that that eminent reformer felt the evil of the Church being bound to the State; and after referring to the new reformation in Germany, he resumed his seat amidst loud applause.

Rev. J. GOUGH, of Clipstone, moved the second resolution:—

That this meeting regards the endowment of the Popish priesthood, involving, as it does, the extension of the State-church principle, with the utmost disapprobation, and hopes that, if attempted, it will meet with the strenuous and successful opposition of all the friends of civil and religious liberty.

Mr. MIALL seconded the resolution. In alluding to the warm reception given him, he said he was not quite sure that every one would soon make a friendly acquaintance with him, for he was in the south of Wales a short time ago, when a friend of his asked a minister to allow him (Mr. M.) to deliver a lecture in his chapel. But the minister said, No: he would sooner see his Satanic majesty in the pulpit! He (Mr. M.) did not know that he was such a violent person, but he supposed it was the cause he advocated; people were led too much by hearsay, instead of judging for themselves. He then proceeded to expose the character of the anticipated measure, and concluded by urging the audience to procure votes, that they might send good men and true to represent them in Parliament. Votes of thanks were then given to the deputation and the Chairman, which were acknowledged, and the meeting broke up.

DERBY.

(Abridged from the *Derby Reporter.*)

On Tuesday, November 28th, the Lecture-hall, Derby, was crowded with persons of all classes, and almost every shade of religious opinion, to hear addresses from George Thompson, Esq., M.P. for the Tower Hamlets, and the Rev. J. Burnet, from London, in opposition to the connexion of the Church with the State, and the endowment of any religious denomination whatever. The Rev. James Gawthorn was voted to the chair.

The CHAIRMAN, in referring to the Irish measure, said that he could not join in the No-Popery cry of those who think it hard that Protestants should be taxed to support Popery, while they insist on taxing Papists to support Protestantism. The Minister would snap his fingers at the petitions against the measure of those who asked Government money for themselves. The Education Bill proposed to give public money to teach the doctrines and practices of Popery in schools, and you encouraged us in that case. We now propose to give public money to teach the same doctrines and practices in churches; if the one be right, the other cannot be wrong. It was a delusion, too, to suppose that the priests would not accept the endowment.

Mr. SPURGEON briefly proposed the first resolution, to the effect that a State-church is unscriptural, injurious to religion, and obstructive of political rights; which was seconded by

The Rev. J. BURNET, who, in referring to the unscriptural character of the Establishment, reviewed the arguments adduced from the Old Testament. He also insisted that tithes were the property of the people. The clergyman had only a life interest, and therefore, instead of property, he had only a pension, and perhaps the best way would be to let clerical pensioners die off, and then determine not to pay any more. He afterwards discussed the propriety of endowing the Roman Catholic priests, at some length, and, at the conclusion of his speech, after the Chairman had invited any one who differed to speak on the resolution, it was carried *nem. con.*

Rev. J. CORBIN moved a resolution declaratory of feelings of the strongest antipathy to any measure for endowing the Roman Catholic priests. Alluding to the declarations already made against the proposal in different parts of the country, he said that both their members, who had been applied to, would vote against it, and one of them would also speak against it as an infringement on the sacred principles of justice, liberty, and religion [cheers]. He then made a very spirited reply to the appeal of the Derby Protestant and Operative Association to give up their voluntary struggle, to join in staying the progress of Popery.

Rev. Dr. PERRET followed, and showed that the measure would fail to produce its intended purpose. The resolution was then carried, and after

Mr. STEVENSON had moved a resolution, on the duty of Anti-state-churchmen,

GEORGE THOMPSON, Esq., M.P., who had just arrived by the train from London, seconded it in a lengthened speech, and concluded thus:—

Be up, then, and doing—quit yourselves like men. To all who hear me, I would say, study this question. Patriot, politician, Churchman, Dissenter, study this question! Tax-payers or tax-consumers, study this question! Dissenter! know why you are what you call yourself. Churchman! know why you adhere to establishments. Be ready to give a reason for your nonconformity, or your preference for establishments. Pursue the subject honestly and thoroughly. Learn the true meaning of the word Church. Study the history of established religions. Define, in the light of reason, common sense, and philosophy, the true functions, design, and ends, of human governments. Study impartially and liberally the rights of your fellow-men, in the spirit of that divine precept, "All things whatsoever ye would that men should do unto you, do ye even so unto them." Above all, learn what religion is, in its source, its essence, its nature, its design, its effects; and what are the legitimate means by which that which is really pure and undefiled religion may be advanced throughout the world. I have no fear of the issue. Let this be done, and we shall see all who truly love Christianity standing around the Establishment in which she has been entombed—not dead, but sleeping—and hear the voice which shall proclaim, "Loose her, and let her come forth to her high destiny of swaying a sceptre of love and peace over a free and regenerated world." [The hon. gentleman resumed his seat amidst reiterated cheers.]

The resolution was carried *nem. con.*, and a vote of thanks passed to the deputation, amidst loud cheers; after thanks were given to the Chairman, this large and important meeting separated.

MEETING AT NOTTINGHAM.—OPPOSITION BY THE CLERGY.

(Abridged from the *Nottingham Review.*)

A public meeting, called for the purpose of allowing the friends of the Anti-state-church Association in Nottingham to listen to G. Thompson, Esq., M.P. for the Tower Hamlets, and the Rev. J. Burnet, was held in the Exchange Hall, last Wednesday evening.

In addition to W. Felkin, Esq., our esteemed townsman (who occupied the chair,) and Messrs. Thompson and Burnet, the deputation, the platform supported many of the principal Dissenting ministers and laymen of the town; while the body of the hall was densely packed with persons of both sexes, many of whom were of the first respectability.

The Rev. J. GILBERT, who moved a resolution affirming legislation by civil governments directly affecting religion, to be contrary to Scripture, and necessarily fraught with injustice, said,—It was somewhat more than forty years since he was a member of the Establishment; and he did not leave with pleasure, but with feelings of sorrow and regret. In reviewing that question during those forty years, he might state with truth that he had neglected no opportunity of observing, studying, and considering the reasons that could be advanced on the other side; but during the whole of that time, such investigations had not at all convinced him that he was wrong. His convictions still were that an alliance of Church with State was a great evil.

GEORGE THOMPSON, Esq., M.P., was greeted with loud cheers on rising to second the resolution. Alluding to recent events on the continent, he said that, making allowance for excesses, not forgetting that physical revolutions are incompatible with any cause that professes to be a good one, we cannot but rejoice in national protests against monarchical tyranny—[uproar of mingled hisses and cheers]—and hope fervently that the general result and issue of the whole may be, the entire liberation of men in these countries from civil and political bondage; and, sir, I am not without hope that we shall benefit, in common with other nations, by the changes that are being made. [Some one here exclaimed, "We hope not, we hope not!" A brief uproar was the result, composed of cries of "bravo!" with noises of disapprobation and shouts of "Turn him out!" while the excited individual who was the object of these exclamations, perspiring from every pore, cried out frantically, in allusion to Mr. Thompson,—"A man that can gloat over a whole continent ———," but failed to complete the sentence, being apparently overwhelmed by his own feelings, and the noise of the assembly which he had disturbed. The Chairman exerted himself to restore order, and after a short time succeeded in so doing, and Mr. Thompson resumed.] In the course of his speech he referred to the duty of studying the question, and acting on their convictions.

Are you a Nonconformist? Be ready to give a reason why you are a Nonconformist. And if you find your feet upon a rock, and are not ashamed of your principles, and desire to see them carried out until they shall be recognised by the country universally, why, then, let your own conviction suggest your imperative duty to COME OUT like a man with a protest against Establishments. [Cheers, with a slight accompaniment of hisses.] If there be any Churchmen here, let them be ready and willing to give us a reason why they support Establishments. [Cheers, with accompaniment as before.] If there is one gentleman who will do it, I shall esteem it a favour if he will take my place. [Renewed outcry.] I, sir, am ready to sit here till twelve to-night, or twelve to-morrow, to hear him. [Laughter,

and applause]. You cannot have an establishment without injustice—without compulsion—[cheers and hisses]—without physical force. [Tremendous applause, by which all attempts at expressing disapprobation were utterly swamped.] I hear some say "No" to that. Then try the question. Screw your courage to the sticking-place; and the next time the tax-collector comes round for your church-rates, refuse to pay them. What follows? The confiscation of your goods and chattels. Screw your courage up again, and resist the man that comes to distrain. What are you then? A rebel and a criminal in the eye of the law; and you do not merely lose your goods and chattels, but you lose your liberty. ["Shame!" and uproar.] Why, sir, the revenues of the Church would be small enough without the man with his ink-bottle at his button-hole, backed by the magistrate who can command a constabulary, and with a standing-army ever ready, though out of sight, to come in as the last resort, and compel the reluctant Dissenter to pay.

He afterwards referred to the Church property question.

What do you mean to do with the property? We first say, that whatever is private property we regard as such. [Hear, hear.] All life-interests we leave untouched; but that which is purely national and public, we say the State ought to resume:—[The Rev. J. W. Butler, of the Free Grammar School: "Specify it."] And having resumed it, ought to apply it to purposes embracing the benefit of all, and solely secular. Thus we dispose in brief of the property part of the question. [Mr. Butler again cried: "Specify it."] Specify what? [Mr. Butler: "The public and private property."] What do you mean? Tell us what you claim as private property, and I will tell you, if I can, whether I regard it as such. [Mr. Butler: "Tell us what you want:" followed by the chairman, who exhorted Mr. Butler to wait till the speaker had done, and he should be heard.]

Mr. Thompson concluded a long and most powerful speech, which was received with immense cheering, and some interruptions, and sat down amid prolonged applause.

The Rev. W. Clementson, incumbent of Kimberley, in this county, rose to speak, and was received with loud cheers. He delivered a long address, amid very great interruptions, which he endured with great fortitude, folding his arms *à la* Napoleon at Elba, and looking very grand. His arguments were of the mustiest description; such as, for instance, the right divine of kings; the duty of passive obedience of subjects to their rulers, however bad; the paternal responsibilities of royalty, binding it to order and control the religious instruction of its people. In the course of his remarks, Mr. Clementson, who displayed considerable courage, and whose manly conduct won him that consideration and approbation on the part of the majority of the assembly of which his mode of reasoning would otherwise have altogether deprived him, complained of the Anti-state-church Association, in that, because the vessel of the Church was encrusted with rust and dirt, instead of clearing off the rust, they wished to dash the vessel into a thousand pieces. If an establishment (said Mr. Clementson) were "evil, and only evil," why did God ordain one among the Jews?—this was making the Divine Being appear to have committed evil. To prove his case, Mr. Clementson read several texts, which, however, by the majority of the audience, were viewed as knives with which Mr. Clementson was rapidly committing suicide; as when he said that "all the kings of the earth should fall down before the Saviour," on hearing which a shout of delight arose from the great majority in the body of the hall, who hailed the "falling down" of kings as a very different thing from the patronizing and upholding of one sect of the church by royalty. Mr. Clementson also adduced the opinion of Matthew Henry, which stated the Church of England to be "a national blessing." His speech was often put a stop to for several minutes, and the efforts of the Chairman were exerted in vain to restore order. On one occasion he requested Mr. Clementson to give over reading the long extracts which he continued to press upon the meeting, but Mr. Clementson refused to comply. At last the Chairman, on the understanding that the discussion was to be continued on succeeding evenings, allowed Mr. Clementson to go on, depriving Mr. Burnet's friends of the address, on purpose to deliver which they had fetched him from so great a distance, and at some expense. Mr. Clementson continued his remarks till the time had, within a few minutes, arrived when, by mutual consent, the meeting was to be adjourned; thus securing that disappointment, on the score of Mr. Burnet's speech, which it seemed to be his ungenerous intention to obtain. At the conclusion of his obstructive efforts he was succeeded by

The Rev. W. Butler, who rose to vindicate himself as to the interruption of Mr. Thompson, for which he had been reproved by the Chairman.

Mr. Clementson having moved, and Mr. W. Wright seconded, as an amendment,

That the Church of England is a national blessing [immense laughter], and that this meeting hereby strongly reprobates the principle and practices of the Anti-state-church Association in seeking its overthrow;

the Chairman put it to the meeting, which rejected it by a majority of at least five to one. The original motion was then put, and triumphantly adopted.

The Rev. J. Burnet read a resolution one the proposal to take the Irish Roman Catholic priesthood into the pay of the State, which Alderman Herbert seconded, and it was carried *unanimously*, the opposition party not knowing whether to hold up their hands for it or not, through the neglect of their leaders to give any signal for their guidance. Perceiving this when it was too late, Mr. Clementson endeavoured, after the thing had been put to the vote, to move an amendment, but this, of course, was not allowed.

Mr. Porter, of Northampton, and the Rev. T. Mills, of this town, moved a resolution, expressing satisfaction at the active operation of the Anti-state-church Association; and this having been carried,

Mr. Burnet challenged Mr. Clementson to meet him as many nights as he pleased in public discussion, offering to forego an engagement at Leicester, the following evening, for the purpose. Mr. Clementson, however, not seeming fond of the looks of his antagonist, and thinking him too big a boy for his fists, to meddle with him, hung fire in a decided manner; on which, Mr. Thompson, though unskilled in theological controversies, challenged Mr. Clementson to meet himself when and where he pleased. During the consideration of this by Mr. Clementson (who still showed a laudible anxiety to get out of the scrape if possible),

A vote of thanks to the Chairman was unanimously accorded, and suitably responded to. At the close of the meeting, which did not take place till after half-past ten o'clock, the Chairman announced that Mr. Clementson had *declined* the contest.

LEICESTER.

(Abridged from the *Leicester Mercury*.)

The meeting of the Anti-state-church Association took place on Thursday last, in the Theatre, which was very numerously attended; and notwithstanding the place was so unusual a one for meetings of this description, it was nevertheless found to be very commodious and comfortable both for the speakers and the audience.

Among the company in the boxes and on the stage we noticed, William Biggs, Esq., the Mayor; Rev. G. Legge, LL.D.; Rev. J. Burnet, Rev. J. Wallis, Rev. J. Barnett, Mr. S. Grundy, Mr. J. Cripps, Mr. W. Baines, Rev. G. Miall, Rev. J. P. Mursell, Rev. J. Smedmore, Mr. C. Billson, Mr. Winks, &c.

Mr. W. Baines was called upon to take the chair, and, in commencing, said that it was his painful duty to announce the unavoidable absence of several gentlemen who had intended to be present. First, of Mr. George Thompson, not, however, from any indisposition on his part, for he had only within these few days attended meetings of their Association at Birmingham, Derby, and Nottingham (only last night). Next, he had to read a letter from their esteemed representative, Mr. John Ellis, M.P., who had fully intended to be present, and who was well known to be favourable to their movement. He had also to announce the equally unavoidable absence of their other worthy member, Mr. Harris, who was detained in London by business of an important nature, but who was known to be favourable to the opinions advocated by the members of this Association [hear, hear].

The Rev. G. Miall moved, "That, in the judgment of this meeting, the maintenance of religion is a duty devolving, not on the Government, but on the various religious communities; and that the result of the opposite principle is to be seen in the secularity and corruption of Church establishments—their slavish submission to the civil power—and their oppressive influence on the people at large." He proceeded to support this resolution at great length, asking when and how the idea of a State Church first arose, and showing what was its operation? Was its author God? No. Or Christ? No. Or the Apostles? Not so. It was the civil government, which thus sought to obtain the sway over the mind of man; and wherever religion had been thus brought into the pay of the State, there had the mind of man been brought into a state of slavish subjection. With this untoward state of things, the rev. gentleman then energetically contrasted the effect of religion as based upon the voluntary principle alone. The motion was then carried unanimously.

The Rev. J. Burnet was then called upon to move the second resolution, which ran thus:—

That while all systems involving the patronage of the State to any ecclesiastical bodies are alike unjust and unscriptural, a peculiar and repulsive inconsistency attaches to the plan generally supposed to be contemplated by her Majesty's Government for the endowment of the Roman Catholic Church in Ireland, inasmuch as such a course would involve, in principle, the extension of State support to the extremest forms of opinion, and would be equivalent to the enactment of national infidelity.

This resolution Mr. Burnet proceeded to support in a speech in which force of argument and pithiness and humour of illustration fairly struggled for the mastery, but of which it is utterly impossible for us to give even an outline, owing to the late period of the week at which the meeting was held. The speech itself was nearly an hour in duration; yet never once did the interest of the auditory flag. Even an Episcopalian, had he been present, must have acknowledged the clever manner in which the rev. speaker directed the fire of his mixed battery of small and large guns against the continuance of the connexion of Church and State.

Mr. E. S. Ellis seconded the motion, which was carried unanimously.

Mr. J. F. Winks moved the third resolution:—

That it is the opinion of this meeting that, from the first institution of the British Anti-state-church Association, the most striking signs of the times have conspired to augur its success; that the excesses and corruptions of the Established Church, no less than the peaceful and temperate measures which the Association has adopted, have commended it to the widening and cordial sympathy of the public; and that a patient and resolute perseverance in the same measures must achieve its ultimate and complete success.

He observed, after referring to the Free-trade movement as having led the way, that he thought this great question received its first start before the formation of the Anti-state-church Association—even in this town, and in the person of their Chairman himself [hear, hear]. He looked upon the church-rate prosecutions of Messrs. Baines, Child, and Thorogood, as having exercised a powerful instrumentality in leading to the formation of the Anti-state-church Association [hear, hear].

The Rev. T. Mays, of Wigston, seconded the motion, and practically enforced his observations in support of the voluntary principle, by stating that he himself had left the Church of England twenty-five years ago, because he could not conscientiously sanction the connexion of religion with the State [applause].

The Chairman then said he had a painful duty to perform—in reading a letter of apology from a gentleman who had not long been connected with Leicester, but who, during the existence of that connexion had had frequent opportunities of intercourse with the people of Leicester, and had also openly avowed and proved his approval of the principles of the Anti-state-church Association—he need scarcely say he meant Richard Gardner, Esq., one of the late Members for this borough [applause]. The Chairman then read the following letter from Mr. Gardner:—

"130, Piccadilly, London, November 30.

"My dear Sir,—I greatly regret to have to request you to make my apologies to the meeting. I hoped to be with you to the last, though I have been unwell ever since my return to town on Monday. But this morning I feel myself quite incapable of attending a public meeting.

"I trust that the endowment of the Roman Church in Ireland will be resisted by your Association, and by all over whom they have influence, upon right principles. I mean that I hope they will take their stand upon the general ground of objection to State endowments of religion under any and all circumstances, and not upon theological antipathies to the Roman faith in particular. We cannot, I think, take the latter course without putting weapons into the hands of our enemies. Indeed, to plead this issue upon its theological merits before a political tribunal, appears to me an abandonment of our leading principle. I object to the endowment of the Roman Catholic Church, not because I am a Protestant (that would be no answer in a question of State policy), but because I believe that *all* State endowments are injurious to religion and liberty, and I therefore decline to add another.

"Yours faithfully, Richard Gardner."

The Rev. J. Smedmore, in moving a vote of thanks to the deputation from London, expressed his deep regret at the unexpected absence of Mr. Gardner, who, he hoped, would ere long again be the representative of this borough,—and who, if he erred not, was destined to play no unimportant part on the great political stage of this country [loud applause].

The Rev. J. P. Mursell, in seconding the resolution, expressed the pleasure he had derived that evening from observing among the audience William Biggs, Esq., the Mayor. It frequently happened that when gentlemen were chosen to fill the civic chair, they felt bound to keep their opinions in abeyance during their term of office; but in the presence of the present mayor of Leicester, he thought he perceived an avowal that that gentleman sanctioned the principles on which this Association was founded [hear, hear].

The motion was carried unanimously; and Mr. Burnet, to whom the motion had special reference, acknowledged the compliment in a short address, as terse and humorous as his first speech was.

A vote of thanks to the Chairman having been moved by Mr. Mursell, and seconded by Mr. Swain, Mr. Baines briefly returned thanks, and the assembly separated.

[It is due to Mr. Gardner to state that he expected up to a late hour to be able to be present, and that when he found he could not, he sent off a special messenger from London by express.]

Birmingham.—On Thursday evening last, John Kingsley, Esq., B.A., delivered a most interesting lecture in Cannon-street Chapel, the subject being, "No Scriptural Authority for Compulsory Exactions in support of Religion, with a Brief Sketch of the Origin and Nature of Church Property." The lecturer very ably discussed the merits of voluntaryism, proving from Old Testament history, that the "tithes" there referred to were the free-will offerings of the people, exacted by no compulsion whatever, and thus affording no argument in support of their enforcement in the present day by the civil power. The lecture, which occupied nearly two hours in delivery, was listened to with marked attention; a spirit of inquiry, as to the real merits of this *great question of the day*, was very manifest; and we confidently hope that the Dissenters of Birmingham will, on this question, think for themselves, unfettered by private influence or paltry prejudices, and thus establish the validity of their claim in calling themselves *Nonconformists*.—*From a Correspondent.*

Bridgenorth.—Town Hall refused by the Mayor for a Public Meeting.—The friends of religious freedom in this town recently invited John Kingsley, Esq., to deliver a lecture on the proposed endowment of the Roman Catholics in Ireland. Friday evening, the 1st inst., was appointed for the meeting. The Mayor of the town, J. E. Newall, Esq., was applied to for the use of the Town Hall. To this request he at first acceded; but upon finding, from the bills announcing the meeting, that Mr. Kingsley came as a deputation from the British Anti-state-church Association, he immediately withdrew his consent, alleging as an excuse that he was not aware of the precise object of the meeting when he promised the hall, and at a subsequent interview with him declared that the oath he had taken when entering the corporation entirely precluded him from allowing the Town Hall to be used for such a purpose! All remonstrances with him were ineffectual, and, though payment was offered for the use of the room, it was still refused. As this hall is the only public room in the town where the meeting could be held, this determined opposition on the part of the Mayor, was evidently an effort to put a stop to the meeting and prevent any discussion upon the subject. We are happy to say that his hopes have been

completely disappointed. Mr. Clarke (a tanner) offered, at considerable inconvenience, the use of a large room on his premises used as a bark-shed, and capable of accommodating 300 persons. This room was fitted up for the meeting, and, considering the hasty preparations, was made exceedingly comfortable. Although the weather was very unfavourable, it was well filled by an enthusiastic and intelligent assembly. The Rev. Alfred Tilly, in a powerful speech, introduced the subject of the evening, in the course of which he remarked, "That if the Prime Minister thought it no violation of the oath he took as a member of the legislature to introduce a measure for the establishment of Catholicism, and if our Queen can see fit to sanction such a measure, notwithstanding her oath as sovereign, and her connexion with the Church of England as its defender and head, then surely our Mayor's conscience need not have prevented him from allowing the use of the Town Hall for discussing the question." Mr. Kingsley followed, and commenced by stating that "had that meeting been convened for the purpose of opposing the endowment of Popery because it was "idolatrous and damnable heresy," then would the Mayor have felt no scruple about granting the use of the Town-hall; but because we meet to oppose endowments *as* endowments, irrespective of the religious creed of any party, then, forsooth, must we be shut out from the public hall, and driven to find a room where we can. Mr. Kingsley proceeded, in a speech of an hour and half's length, which was listened to throughout with the deepest interest, to expose the evils of a Church Establishment, and more especially of the Church of England in Ireland, very clearly pointing out the motive by which our Government is actuated in proposing to endow the Roman Catholic Church, and concluded by inviting the meeting to unite in energetic opposition to the measure. The unjust and bigoted conduct of the Mayor, in refusing the use of the Town-hall, has had (as is ever the case with persecution) a directly opposite effect to that which he intended by it. He hoped to prevent the meeting, and in this respect signally failed; and instead of stopping discussion upon the subject, has provoked it in quarters where, but for his opposition, it would not have arisen. Intelligent *Churchmen* are opening their eyes to the evils of a State-church, and are beginning to think that there must be something wrong in a system that will not bear examination, and which its supporters are so anxious to prevent being brought before the public.

York.—The monthly meeting of the members and friends of the British Anti-state-church Association, resident in this city, was held in the saloon of the Lecture-hall, on Wednesday evening last. Mr. Watkinson occupied the chair, and after the transaction of the usual business, introduced Wm. Ross, Esq., who delivered a brilliant and eloquent lecture, on "The Social, Moral, and Political Influence of the Church Establishment." The audience, which was numerous and highly respectable, testified their gratification at the high intellectual treat by repeated rounds of applause. Mr. Shillito proposed a vote of thanks, which was passed with acclamation.

British Anti-state-church Association.—The monthly meeting of the Association takes place on Friday, at the Manor Rooms (formerly the Mermaid), Hackney. We hear that, in consequence of the increased probability that the Ministry will bring forward a measure for the endowment of the Romish priests, the Committee contemplate holding several public meetings in the metropolis, in addition to those already announced. The first of these is to take place at the Rosemary-branch, Peckham, on the 20th inst. Lectures also will be delivered by Mr. Kingsley in and around London. This week, the Rev. T. A. Wheeler and Mr. Tillett, of Norwich, are attending meetings at Swaffham, Neeton, Downham, Lynn, and other places in Norfolk. Mr. Ebenezer Clarke visits Brill, Thame, Crendon, and the neighbouring places; and Mr. Kingsley is lecturing in various towns and villages in Northamptonshire.

CHURCH TAXES.

(From the *Scottish Congregational Magazine*.)

We see no ground, therefore, in any thing yet stated, for the assertion that it is our duty to refuse payment of ecclesiastical taxes. But, as already intimated, those who speak of the establishment of religion by the civil power, as an act of usurpation, probably mean more by this than we have above stated. Judging from the reasoning of the *Nonconformist* in this article, we infer that they intend the term to convey some such idea as the following:—The kingdom of Christ, or his church, is one State governed by its own laws and ruled by its own sovereign; and the British empire is another State, governed and ruled also by laws and a sovereign of its own. These two are quite distinct, the one from the other; as much so as France and Britain: hence for the rulers of the latter to enact laws for the former, is an act of usurpation which every true subject of Christ should resist to the uttermost. Such we take to be their meaning, and to us who are not endowed with any powers of imagination, but are obliged to look at things under their most literal aspects, all this appears little better than rhetorical extravagance—what sober-minded Scotchmen call a *norie*. But assuming it to be sober truth—assuming that in this sense the civil endowment of the church is really a usurpation of Christ's power and authority—and admitting, as in this case we must admit, that it is the duty of every Christian to resist the encroachment, we have still to ask, in what capacity and by what means is this resistance to be made? In his capacity as a member of the spiritual community, and by purely spiritual weapons? or in his capacity as a citizen, and by political weapons? The answer surely is, in the former capacity, and by the former weapons alone. How then, we ask, can we be required, as the *Nonconformist* and his friends say we are, to resist by the purely political weapon of passive resistance, by non-payment of church-taxes? Unless they can answer this, they stand convicted even on their own fanatical principles, of unjustifiable disobedience to the powers that are ordained of God.

Suppose Lord Brougham had succeeded in his wish to be recognised as a citizen of France as well as of England; and suppose that the Government of France were to attempt to maintain a body of troops in this country, for the preservation, professedly, of order in the community, and that this was viewed by all true Britons as an act of gross usurpation on the part of the foreign power: what, in such a case, would it become Lord Brougham, a citizen of both countries, to do? Obviously, as a citizen of Britain, he would be bound to use all his *British* influence and means to repel the intruder; but would he, as a citizen of France, be justified in refusing to pay a tax levied on his French estate for the support of the intrusion? We trow not. Were such a thing to be attempted, a sound moralist would say to him, "My Lord, as a British subject you may do what you please in this matter, but so long as you are a subject of France, you must not use power which you have in that capacity, to serve British interests, and oppose those of France." Now, something like this is the case of a man belonging at once to a temporal and to the spiritual kingdom; if the former encroach upon the latter, he may, in his *spiritual* capacity, resist the attempt; but he has no right to resist it by means which belong to him *only as a member of the civil community*. This is, in fact, just that very mixing of things sacred with things civil, which he professes so loudly to condemn in State-churchism; and though he may do it with the most conscientious motives, we would have him seriously to reflect whether there may not be some danger of the Master saying to him, "Who hath required this at thy hand?"

SECESSION OF THE HON. AND REV. BAPTIST NOEL.

The secession of this gentleman from the Establishment is now rendered beyond all doubt, he having publicly announced it. On Wednesday, at the usual Wednesday evening's service at St. John's Chapel, Bedford-row, where Mr. Noel has officiated for the last twenty-six years, the rev. gentleman selected for his text, Rev. i. 5, 6; and then proceeded as follows:—

My dear Christian brethren,—Many of you have heard that, as the result of opinions deliberately formed, which I know not how to alter, and the force of conviction which I am not permitted to resist, I have been obliged to announce my intention of leaving this congregation, where I have ministered for so long a period with comfort and satisfaction to myself, if not with profit to others. Since I addressed you last, I have seen my diocesan, and he considers it to be his duty—an opinion from which I do not dissent—to determine that I shall not remain with you beyond next Sabbath. This, therefore, is the last Wednesday evening on which I shall have the privilege of addressing you. But let us not think of little matters; let us indulge in meditations on the best of all subjects; and I have chosen the words of my text because they speak of our best Friend, and are calculated very much to console and animate us.

The rev. gentleman then proceeded with his address, but in no degree further alluded to the subject of quitting his flock.

It was not Mr. Noel's intention to leave the Church until Midsummer next, in order that due time might have been allowed his people to choose a successor, and make the necessary arrangements for carrying on the schools and the various religious and charitable institutions maintained by his congregation; but on Tuesday the Bishop of London sent for the hon. and rev. gentleman, and after ascertaining from him that the reports of his intention to secede from the Church were true, at once intimated to him that he would be prohibited from preaching again in any church or chapel within the diocese of London. Mr. Noel, on receiving this intimation, said, in the most respectful manner, that he could not consent to act in accordance with the prohibition, as he had not yet spoken to his congregation in their collective capacity on the subject of his intended secession. The bishop said he was determined to enforce the prohibition. It was eventually agreed that Mr. Noel should be permitted to preach on Sunday last in his chapel, on the understanding that that was to be the last time on which he was to officiate as a minister of the Church of England.

On Tuesday week, the leading members of his congregation met, when they unanimously resolved to present a memorial to the hon. and rev. gentleman, entreating him to reconsider his resolution to leave the Church, and expressing an ardent hope that the result of such reconsideration would be his still remaining with them. It was then agreed to nominate a deputation to wait upon him with the memorial, and to receive his answer; but it was found that those who were nominated could not be prevailed upon to undertake the mission, owing to its very delicate nature.

It being understood that Mr. Noel would on Sunday deliver his farewell sermon to the congregation of St. John's Chapel, Bedford-row, a large concourse of persons occupied the avenues to the chapel doors long before the usual time for commencing morning service. When the doors were opened, the church was instantly occupied in every part, and numbers had to retire disappointed. Mr. Noel preached, in the morning, from Ephesians iii. 14—19, but said that he should not waste the time of the congregation by any explanation respecting himself; that a statement of his views would shortly be published, and would sufficiently explain his position. He announced that his post would, for some time at least, be occupied by Archdeacon Dealtry, who has recently come to this country from India; and Mr. Noel added, "I know not to whom I should more willingly have transferred the office which I now unworthily fill." The rev. gentleman then addressed those whom curiosity might have brought there that day, and said:—

What do you come here to see? You come here to see a separation between a pastor and his flock—between a minister and his people, who have loved one another and been long united. Have you asked yourselves why they are to be separated? There is but one answer—it is because there is such a thing as truth; because truth is supreme; because we owe to it an undivided homage and allegiance. It is because there is such a thing as conscience, which sits in judgment on truth, and therefore pronounces what we are to do in accordance with truth. It is this which has produced separation between those who have long loved one another and acted together; and, if you live in the world capable of discerning the truth, but without consciences to embrace it, having come here this day to see the spectacle of a separation, grievous on many accounts, which conscience has enforced, go back, I beg of you, to your homes, and ask yourselves, ought you not to be men of conscience, soldiers of the truth, and righteous servants of the Most High?

At the evening service the same interest was exhibited on the part of the public. The chapel doors were besieged by an eager crowd as early as four o'clock. They were opened at intervals, and a limited number admitted each time. Tremendous crushing was the consequence; and the frequent screams of females seemed to indicate that this mode of arranging the admission was attended with considerable danger. Having, however, with great difficulty made our way good into the body of the church, we were surprised to find that there was comfortable room for everybody present; but towards the close of the service the pressure became considerable. The hon. and rev. gentleman who was the object of all this curiosity and excitement, selected as the text for his evening discourse, John xvii. 24; and having preached a most eloquent sermon descriptive of the future happiness in reserve for the elect, proceeded, in terms which produced a deep effect on his congregation, to give a farewell exhortation to the different classes of which it was composed. The hon. and rev. gentleman said in conclusion:—

And for myself, since the time has come—since I must bid you farewell—let me beg of you to forgive the many defects in my ministry. Many think I am wrong in leaving you; to many the act has the appearance of desertion. To me it seems the will of God, and that I have no liberty to choose; and if you shall not think so after you have read the reasons I assign, remember that I have not done it in levity, or without long consideration. I do it with great reluctance and deep regret. I have not determined upon parting from a people so deservedly dear to me, without a full conviction that, at any sacrifice of feeling, it was my duty to God to do so. Let me entreat you to receive in a good spirit the ministration of a sincere minister of Christ who follows me; to rally round him in a post which must be arduous, from the partiality which a long connexion has created for his predecessor; and if, after a little time, your attention should be drawn to the subject which I have so deeply considered, if many should differ from me, while some will agree, I trust you will all make manifest to the world, how believers in Christ may tolerate differences in each other.

The rev. clergyman having concluded his discourse, the crowded congregation slowly separated. It was mentioned amongst the congregation, that this chapel has been the frequent scene of schism from its first construction down to the present day. It was built, it appears, for Sacheverel; was subsequently occupied by a clergyman named Cecil, whose low church doctrines created much interest at the time they were propounded; and the immediate predecessor of Mr. Noel was the Rev. Mr. Sibthorp, whose frequent changes of opinion have formed the subject of newspaper comment. The Rev. Dr. Dillon, who obtained so unenviable a notoriety, was at one time a lecturer in this chapel.

There seems to be considerable uncertainty with regard to Mr. Baptist Noel's intentions; it is said that he means to retire into private life "for the present," and that he and his family will attend divine service at church "for the present" in the neighbourhood of his residence; there appears to be no doubt entertained that he will take some further step after a short time, but it is said that he does not as yet see his way clearly to anything further than relinquishing his office of minister in the Established Church.

The Rev. Baptist Noel's "Reasons" for leaving the Establishment will soon be before the world. They are almost ready for immediate publication, and will appear in a volume to be entitled "An Essay on the Union of the Church with the State."

We are assured that the arbitrary conduct of the Bishop of Exeter in the cases of Mr. Shore and Mr. Gorham, together with the opposition shown by the Bishop of London to the sympathy of the Evangelical clergy of the Establishment with the former, are among the causes considered by Mr. Baptist Noel's friends to have influenced the hon. and rev. gentleman in his secession from the Establishment.—*Oxford Chronicle.*

When a man, so imbued with the spirit of evangelical truth, so indefatigable in his holy mission, so beloved by his immediate congregation, and so respected by all classes, feels bound to separate himself from a worldly and Erastian Establishment, we

are entitled to say that the Church is in danger. His secession is no ordinary event; it is the fall of a pillar. The example will spread far and near, and prove a heavy blow to episcopacy. It will also tell strongly against the Whig project of endowing the Roman Catholic priesthood in Ireland, and making more bishops in England.—*Jerrold's Newspaper.*

A correspondent, writing on this subject, says:—"I have no doubt that it will be the cause of many good men, such as the subject of my present remarks unquestionably is—separating from communion with a church whose doctrines are as strangely at variance, as the extremes of light and darkness, heat and cold, or truth and error. The *John Bull* newspaper, a goodly authority in Church doctrines, with one section of the Church at least, has the following remarks upon the above: 'If the farewell address of Mr. Noel, to-morrow, should ensnare but a single soul in the meshes of schism, who will be answerable for that soul?' If there had even rested an imputation of error in doctrine, we might charitably have thought the editor alluded to it; but with no such allusion, it is beyond controversy *that the salvation of souls is now contingent upon the mere question of the preacher being in or out of the Establishment.*"

ROMAN CATHOLIC ENDOWMENT.

PUBLIC MEETING IN GLASGOW.

On Tuesday week, at one o'clock, a numerous and highly-respectable meeting was held in the Merchants'-hall of the citizens of Glasgow, opposed to the threatened endowment of the Irish Roman Catholics, and to all State endowments of religion whatever, for the purpose of memorializing the Government in accordance with these principles. Amongst the gentlemen on the platform were the Rev. Drs. Wardlaw, Robson, Taylor, M'Farlane, Eadie, and Lindsay, the Rev. Messrs. William Anderson, Burgess, Frazer, and Ingram; Alexander Hastie, Esq., M.P., W. P. Paton, Esq., Dr. George Watson, David Anderson, Esq., &c. &c.

Alexander Hastie, Esq., M.P., who occupied the chair, said he had, when elected for the city, been opposed to endowments of religion, and he still was so [applause]. He rejoiced that this meeting had been called on its present broad basis [hear, hear]—for what he refused to his Roman Catholic fellow-subjects, he equally refused to Presbyterians, Episcopalians, Independents, or any other body [cheers]. He had no doubt that the proposition of the Government would be advocated under the idea that it will give satisfaction to the Irish and peace to Ireland; but if ever it did pass into a law, he ventured to predict that no class of politicians ever was, or ever will be, so miserably disappointed with the result of their own labours as those men who so judged [cheers]. He should like to ask what it was that her Majesty's Ministers ultimately intended. They all knew that the endowment at present possessed by the Established Church in Ireland amounted to £700,000; now, if they meant to give the same sum to the Roman Catholic Church in Ireland—and he presumed they could not in justice give less—he would like to inquire of the Minister of Finance where he anticipated getting such a sum. But they likewise knew that the Roman Catholic population of Ireland was as ten to one of the Protestant population; and if they were entitled to £700,000, to give justice to Ireland the Roman Catholic must get something like eight millions [cheers and laughter]. In addition to the significant indication which had been given to her Majesty's Ministers in England, he trusted that this meeting would also prove to them that the people of Scotland are alive to their movements, and that the example which Glasgow was this day giving would be followed by every city, town, and hamlet in the land [cheers].

The meeting was addressed by the Rev. Dr. Eadie, Rev. W. Anderson, Rev. J. S. Taylor, Rev. Mr. Frazer, Dr. George Watson, Rev. Dr. M'Farlane, and Mr. W. P. Paton, who moved a series of resolutions to the effect, that the meeting having reason to fear that her Majesty's Ministers intend proposing to Parliament a measure for the endowment of the Roman Catholic priests in Ireland, and believing that all State endowments of religion are unjust in principle, unscriptural in character, and most injurious in their practical operation, strongly deprecate such a measure in whatever form it may be brought forward; that seeing we object to any endowment by the State, even of that which we believe to be the truth, much more do we object to the endowment of Popery, being convinced that it is a system of malignant error; that were the measure deprecated to be introduced by the existing administration, and carried through Parliament, the reputation of public men would be greatly damaged thereby, and an example fraught with evil set to the community; for the great majority of our legislators being professed and avowed Protestants, could not, without a manifest renunciation of religious principle and moral integrity, give the means of sustaining and enlarging itself to a system which every sound and right-hearted Protestant does and must condemn; that we find an additional argument against the projected measure in the open avowal, by one class of its supporters, that their object in advocating the payment of the Roman Catholic priests is to give stability to the Irish Church Establishment—an institution which all experience has proved to be equally injurious to the security and peace of the country, and to the best interests of the Protestant religion itself.

Dr. Robson then moved that a committee, which he nominated, be appointed to watch over the proceedings of the Government in regard to the proposed measure. David Anderson, Esq., seconded the motion.—Agreed to.

A vote of thanks having been given to Mr. Hastie for his conduct in the chair, the meeting broke up.

Endowments.—We understand that a requisition to the Lord Provost is at present in course of signature, requesting his lordship to call a public meeting of the inhabitants in the City Hall on an early day, to petition Parliament against all endowment of religion, and especially that of the proposed pensioning of the Romish priesthood in Ireland.—*Perth Advertiser.*

The *Scottish Press*, in reference to the Catholic endowment question, says:—"The committee on Public Questions of the United Presbyterian Church have suggested that, 'it is worth considering whether it might not, in many circumstances, be of advantage to join in a strong declaration against the measure, without specifying the grounds of objection, in order to obtain the widest possible co-operation with others. Such declarations from members of the electoral constituencies, would probably be found an effectual mode of making public opinion bear on parliamentary representatives.' Such is the suggestion. Can it not be acted on without delay? Why not begin with Edinburgh and Leith? calling on the members, if they intend voting for the endowment of Popery on any pretext, or to any extent, to resign. This would be setting a noble example to the country. Half-a-dozen men of promptitude and energy, in each of our chief towns and cities, would at present be worth their weight in gold.

The Anti-state-church and Anti-endowment Associations are exceedingly active just now. The Church would do well to set about sweeping and salutary reforms, ere public opinion grows too strong for her, and effects a sweeping revolution in the whole system. With regard to the contemplated endowment of the Roman Catholic priesthood, it is confidently alleged that the measure is prepared, and that it will have the combined support of the leaders of the three great parties—Lord John Russell, Sir Robert Peel, and Lord Stanley. Without stopping to discuss the merits of the question now, we know enough of public opinion to warrant us in stating that the country will not patiently submit to the measure. We have no faith in it as a panacea for the ills under which Ireland groans; and as it is neither asked for by the Irish nation, nor relished by the people of this kingdom, we are at a loss to understand why statesmen should persist in running counter to public opinion on this subject, and jeopardizing the tranquillity of the country.—*Derby Reporter.*

A MINORITY MAKING AN ILLEGAL CHURCH-RATE.

A meeting of the ratepayers of St. George-the-Martyr, who were summoned for their church-rate, took place on Monday evening, November 27, to adopt measures for quashing the said rate. Mr. Boxer was called to the chair, and opened the proceedings by assuring the meeting that the object they had in view, viz., that of checking the further progress of this illegal and obnoxious impost, had his most cheerful and hearty concurrence.

Mr. George Izod then explained the circumstances which led to this meeting. That after the extraordinary vestry meeting of July 13, a few gentlemen met at the Literary Institution, and appointed some of their number to inform their fellow parishioners of the real state of the case, their reasons against the rate, and to watch over the churchwardens' conduct in enforcing it. In common with a large number of rate-payers he was summoned, and ordered to pay his amount in fourteen days, although he verbally objected to the "validity of the rate;" because he considered "a money amendment of a farthing in the pound, "and an amendment for "an adjournment till Michaelmas," two months only, were good and valid, and ought to have been submitted to the meeting. He observed with regret that much of this money had been extorted by the threat of process in those modern inquisitions, the Ecclesiastical Courts; and as it was best in meetings like the present for each speaker to confine himself to one subject, he would take the liberty of informing the meeting as to the sort of justice they might expect at their hands. In his opinion, the Ecclesiastical Courts obstructed public business; for, very recently, wishing to examine a will of a person who died in Bexley, having searched in vain for two hours in Doctors' Commons, they advised him to go to Canterbury. At Canterbury they said it was in the diocese of Rochester; but having kindly examined their book, he was told it was a Peculiar of Shoreham, and that, if he could not find it there, he might inquire at the Vicar-General's office, Doctors' Commons. They gave a most intolerable and unconstitutional power to the clergy over the laity. In a lecture at the Literary Institution, in the Borough, the lecturer, Mr. Muscutt, among many similar instances, gave a case of a country parson, who struck a farmer a blow in his face, hoping thereby to provoke a breach of the peace. The farmer coolly took the miscreant before the justices, who rebuked him, and fined him £4. Coming out of court he remarked to the farmer, "There, you see I can thrash you any day for £4;" and suiting the action to the word and the word to the action, administered another heavy blow on the farmer's face. This was too much for endurance. The farmer retaliated, and gave the parson a sound drubbing. "Now I've got you," observed the parson, "for brawling," and, citing the unfortunate farmer into an Ecclesiastical Court, it cost him upwards of £120. Thus showing the difference of cost for justice in civil and in spiritual courts. Lastly, they encouraged immorality, by their expensive process for divorce and absurd amount of proof, thus making one law for the rich and another for the poor man. A case reported a few years since in a London court, was in substance as follows:—A gentleman went to stop at a country friend's house for a few weeks, for the purpose of shooting. While there, he seduced his friend's wife, and excused himself from shooting the next day on the ground of ill health. Suspicion coming across the husband's mind, he returned much earlier than usual, and having only one servant (like many thousands of men in this country) he took her with him into his wife's room, and there found the parties together. The injured husband sued for a divorce; but was gravely told, that the law required two witnesses, that he could not be a witness in his own case, and his servant was but one. Heartily wishing to see the time when both Ecclesiastical Courts and Church-rates should be "matters of history," he concluded by moving the first resolution:—

That, in the opinion of this meeting, the conduct of the churchwardens in levying a church-rate in opposition to the will of the parish, in vestry expressed, is unjust, oppressive, and illegal, and deserving of the severest censure; and that it is the duty of every ratepayer who believes this, and who values his civil and religious rights, to resist the payment of a rate so made by every means the law permits.

Mr. Joseph Sterry briefly seconded the motion, which was carried *nem. con.*

Mr. Daniel Birt rose to propose the second resolution:—

That a large body of ratepayers having appeared to a summons for nonpayment of the said rate; and in conformity with the requirements of 53 Geo. III. Act of Parliament, given the magistrates notice that they disputed the validity of the said rate—notwithstanding which, the magistrates having adjudicated thereon, in opposition to the said recited act, resistance thereto has become imperative. That a committee be now formed, to whom shall be delegated full powers to take such steps to resist the payment of the said rate as they shall deem most advisable.

He considered that the conduct of the magistrates in this affair was very objectionable, because the 53rd Geo. III. Act expressly provides, "that if the validity of such rate, or the liability of the person from whom it is demanded to pay the same, be disputed, and the party disputing the same give notice thereof to the justices, the justices shall forbear giving judgment thereon." He, with others, had objected, and he thought that as the act did not state a *written* notice to be required, the mere verbal objection *was enough*, and ought to have been held enough, to have exempted him from an order of payment in fourteen days.

Mr. Hearne considered that this was a sham proceeding previously concocted, to throw as many obstacles in the path of the oppositionists as possible. He denied that the Church was in any urgent need of repair; that no monition from the Bishop had arrived to compel the churchwardens to do it; that being thrown out by the majority of the vestry, their conduct was unjustifiable; that once let the minds of Englishmen get accustomed to minorities doing their business, and the Government would not be slow to borrow such a leaf from the book of the Church, and that the liberties of the country would thereby be gradually undermined and prostrated. He then seconded the resolution.

Mr. Colgate begged permission of the Chairman to address the meeting; he held that a large sum of money was annually collected from the First Fruits, which, of right, ought to be expended in the repairs of the churches, but was swamped by the Bishops. The resolution was then put and carried.

Mr. Drinkwater severely animadverted on the rector's conduct in this business; and likened the rev. gentleman and one of the churchwardens, to a French nobleman and his lady, who, riding past a crowd around a man with a broken leg, advised them to carry him into an adjoining house; the owners of the house objected, that they had only two rooms for fourteen persons, when one of the bystanders proposed to put the man on the coach, as doubtless he would be then attended to. "Drive on, John!" cried the nobleman, but John was deeply absorbed in watching the crowd. "Drive on, John!" squeaked the lady, and drive on he did. Thus, the rector shouts, "Collect the rate!" and the subaltern squeaks, "Collect the rate!" [cheers and loud laughter]. He then proposed the third resolution:—

That, as effectual resistance to this illegal act of the churchwardens is necessary, it is expedient to raise a sum of money to defray expenses. That a subscription be commenced, and the proceeds, with the additions the Committee may hereafter obtain, be paid into the hands of Joseph Sterry, Esq., who is hereby constituted the Treasurer of the fund so raised.

Mr. Barnard seconded the resolution, which was carried unanimously.

Thanks were then voted to the Chairman, and the meeting broke up.

A Worldly Way to Prop up a Falling Church.—On Saturday, November 25th, the constable entered the houses of Mr. W. King and Mr. Linnett, of Stony Stratford, Bucks, and forcibly carried off five chairs and a table from the former, and six chairs from the latter, for non-payment of church-rates. These were sold on Friday, December 1st, at the house of Mr. Blakey, by Mr. Staines, an auctioneer, of Newport Pagnell, for 20s. 6d.—the inhabitants of the town refusing to bid (save the lawyer's-clerk) for property which had thus been seized for the support of a church which boasts of its wealth and influence. It is much to the credit of Mr. Robins, one of the auctioneers of Stratford, that he would not undertake to sell the goods for Mr. Durham and Mr. Reeve, the churchwardens, who have thus earned for themselves an unenviable notoriety.

The State Church in Cornwall. — A correspondent at St. Just, near Penzance, writes:—"The almost forsaken churches in many parts of the West

of Cornwall echo, the unmistakeable language, that the ministrations of the State-paid clergy are sadly at a discount, and that the mass of the population are in reality Dissenters. Yet strange to say, the most blind obedience is paid to all the exactions of a State Church. In this parish such an anomaly presents itself, the population being nearly 9,000 souls, the Wesleyans and our denomination have ten chapels in the parish, besides meeting-houses, there being only one small church, and that one only few attend; still not a voice is heard against the monstrous usurpation. Perhaps the policy of the Wesleyans on the point is one reason of the apathy that exists in Cornwall on the subject. Assured I am, if the abounding evils of the system were clearly and impressively brought before them, together with the scriptural and constitutional way of deliverance from such a yoke, the Cornish (I mean the mass) would one and all declare themselves on the side of civil and religious freedom."

Perversion to Romanism.—Oxford List, 71.—The Rev. J. C. Robertson, M.A., Oxon, who seceded some years since from the English Establishment, and has been officiating as minister of the Scottish Episcopalians at Dalkeith, Scotland, has finally joined the Romish schism, having been received into that communion a few days since by the Rev. Mr. Brownbill. Rumour is rife, in Tractarian circles, that this secession will shortly be followed by that of a distinguished member of the same party, who has taken a somewhat active part in the dispute between the Committee of the National Society and *Church and State Gazette*.

The Bishop of Llandaff has received a commendatory (and certainly well grounded) memorial from his clergy, on his refusal to confirm the nomination to a Welsh living, by the Lord Chancellor, of a priest unacquainted with the vernacular tongue of his parishioners. Strange to say, the Dean and the two Archdeacons, themselves only recently appointed by the Bishop, although they have signed the memorial, know nothing of the Welsh tongue; and many of the clergy, whose signatures follow, are in the same condition of ignorance!

Church-rates.—Mitcham, Surrey.—On Thursday evening, November 16, 1848, a meeting was convened to make a church-rate, when the churchwardens proposed one of fourpence in the pound, but the greater number of the rate-payers at the vestry objecting to it, an amendment of twopence in the pound was moved, and carried by the majority; owing, however, to Sturges Bourne's unjust Act, this was set aside, when a poll was demanded. The friends of religious freedom, during the interim, circulated handbills, exposing the doings of the Church party. What with a local act, which cuts off a great number of the parishioners from voting (the landlords being rated for all houses under eighteen pounds per annum), and Sturges Bourne's Act, these efforts of the opponents of the rate were unavailing, and the fourpenny rate was carried, this too at a time when the parish is groaning under the weight of its local taxation, proving how little the professed friends of the Poor-man's Church care what burdens they inflict on the oppressed rate-payers. The following are some of the items for which this iniquitous tax have been imposed on an overburdened parish:—

	£	s.	d.
Visitation fees and expenses	9	0	0
Beadle's coat and hat	8	8	0
Candles	10	0	0
Beadle's salary	20	16	0
Pew-openers	20	16	0
Weeding and cleaning church-yard	3	0	0
Parish clerk and sexton (the two in one)	45	0	0
Washing surplice, sacramental bread, &c.	8	0	0
Sacramental wine	4	0	0
For new stoves	45	0	0
Ringers	8	0	0
Coals	4	0	0
Destroying vermin	3	0	0
	189	0	0

These are but some of the items which the rich men of the parish have been able to burden their poorer fellow-parishioners with.—*From a Correspondent.*

Honorary Degree.—At the commencement of the annual session of Washington College, Pennsylvania, the degree of D.D. was conferred upon the Rev. William Innes, Edinburgh.

English and French Taxation.—The English people, and more especially the English newspapers, have lately indulged in a good deal of self-laudation on our supposed superiority over such of our neighbours as are involved in revolutionary movements. Judging by these accounts, the English people have every reason to be proud of their system of government; and the loyalty we display is no more than what is due for our distinguished privileges. In some respects, these self-gratulations may be excusable; but it is a fact worth knowing (and we have the authority of both the *Times* and the *Economist* for its correctness) that, while the taxes of France, even for the present year of ruinous expenditure, amount to £73,000,000, those of England, if cast up in the same way, would, with all our peace, economy, and contentment, show no less than £76,000,000. The knowledge of this fact ought to make us more earnest in demanding effective retrenchment.

Increase of National Expenditure.—In twelve years, during which we have continued to enjoy uninterrupted peace, the expenditure has increased nearly £10,500,000—an increase of £4,000,000 having taken place in the last three years alone; that the £7,500,000 saved twenty years ago have again been swallowed up, with an addition of £3,000,000 beside!—*Reformer's Almanack for* 1849.

RELIGIOUS INTELLIGENCE.

"James's Earnest Ministry."—Some time ago, we announced that through the liberality of John Henderson, Esq., of Park, a copy of "James's Earnest Ministry" had been presented to every minister, preacher, and student of the United Presbyterian Church. We understand that arrangements are being made by John Hope, Esq., W.S., Edinburgh, for supplying every minister of the Church of Scotland with a copy of the same excellent work. We trust that these examples will stir up others to similar acts of beneficence.—*Scottish Press.*

The Rev. William Marshall, of Leith. — It was intimated, some time ago, that this rev. gentleman, along with his congregation, had agreed, after due deliberation, to seek admission into the fellowship of the Original Secession Church. After long conversation with Mr. Marshall and the commissioners from his congregation, the Presbytery expressed themselves satisfied; and accordingly, at their meeting last week, Mr. Marshall was formally received into the fellowship of the body.—*Witness.*

Expository Lectures on the Apocalypse.—The Rev. J. E. Giles delivered the sixteenth of this valuable course of lectures on Sunday evening. The subject of discourse was "The pouring out of the vials." Though these lectures have now extended over several months, and might, on that account, be supposed to have lost some of their novelty, they still maintain the deepest interest. This was very manifest on Sunday evening, Portmahon Chapel being densely crowded in every part—pews, aisles, and even pulpit stairs. Several other lectures have to follow, on alternate Sunday evenings, before the course is complete.—*Sheffield Independent.*

The Large Independent Chapel, in Moseley-street, Manchester, the scene of the late celebrated Dr. McAll's successful ministry, and of the more recent labours of Dr. Halley, is now in course of dismantling, having been sold by the trustees to Thomas Cook, Esq., who is preparing to erect on its site five warehouses. The sum paid for this property seems enormous; about £12,000 is understood to be the amount; which means, that that sum is in reality paid for the land; the old materials, valued at £1,000, not being estimated.

The Rev. John Bigwood. — We hear that this rev. gentleman is about to leave Exeter, having taken charge of a church in Blackfriars, London. His congregation at Bartholomew-street, it is said, intend to mark their esteem and affection towards him by presenting him with some token of respect. The rev. gentleman will be much missed in this city, having been very active and useful in all good works. We need not mention the Literary Society, the City Mission, and many other excellent societies, which sustain a loss by his departure.—*Western Times.*

Lynn, Norfolk.—Public services, to commemorate the tenth anniversary of the opening of the Independent Chapel, King's Lynn, Norfolk, were held on Sunday, the 26th ult., on which occasion two sermons were preached by the Rev. Dr. Ferguson, of London. On the following Wednesday evening, there was a public tea meeting, in Albion Hall, Broad-street, at which the Rev. Robert Hamilton, pastor of the Independent congregation, was presented with a proof impression of the engraving from Herbert's celebrated historical picture of the "Independents asserting Liberty of Conscience in the Westminster Assembly of Divines, in the year 1644." After tea, the picture, which was framed and glazed in a neat, yet elegant style, and which was suspended by the platform, was presented to Mr. Hamilton by one of the deacons, Mr. James Burlingham, after a prefatory speech, remarkable for its evidently sincere expressions of esteem and kindly feelings entertained towards his pastor, amidst the congratulatory cheers of the audience. Mr. Monement, another deacon, addressed the meeting with much feeling and great good sense, in sentiments which were fully participated by the company. Mr. Hamilton then addressed the company, offering them his warmest thanks for their oft-repeated kindnesses; that he conld not express the value he attached to the picture just presented by his worthy friends, two of his deacons, on the part of the donors; but he hoped that whenever his eye might rest upon the honourable representatives of their congregational polity, he might feel an increased desire to emulate their example, and ever maintain the glorious principles which the actors in that memorable scene had rendered immortal. Dr. Ferguson then rose, and delivered a lecture upon the history and rise of Independency; its bold and decisive steps during the sittings of the Assembly; and its entire harmony with the great principles of civil and religious liberty. The lecture occupied about one hour and a half in delivery, and contained many well-drawn pictures of the leading Independents, and particular references to the character of Philip Nye, and to that of the Protector Cromwell. Allusions were also made to that distinguished divine, Arrowsmith, who preached in St. Nicholas' Chapel, in this town, who was one of the Assembly, as well as to Godwin, who was a Norfolk man. The lecture was heard with fixed attention, and during the enunciation by the lecturer of his great and noble sentiments, the audience evinced their sympathy by repeated and hearty cheers. The lecture is already in the press, the meeting having by acclamation requested Dr. Ferguson to permit its publication. It is hoped that the applause thus given to the representations of congregational principles may not be sullied by a faint and shadowy exhibition of their power and truth.

THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

[We have received a great number of letters from working men, from which we have made a selection of those we deem most suitable for publication, to be inserted as opportunity offers. Our correspondents must therefore understand, that those letters which are not inserted are excluded from want of room.]

To the Editor of the Nonconformist.

Sir,—I gladly avail myself of the opportunity your liberality has afforded, of offering a few remarks on the causes of the general hostility and indifference of the working classes to those institutions which have been formed for the diffusion of the principles of the Christian religion, and which has unhappily, in too many instances, extended to that religion itself.

In doing so, however, I beg to dissent from the rather prevalent conviction that infidelity, or a cold indifference to the requirements of Christianity, is *more* characteristic of the working than of any other class. I readily admit that such infidelity or indifference is, when existing amongst us, more openly avowed; but it must be remembered that *our* conventionalisms do not embody the formal recognition of a creed, whilst the men of *no* creed in the middle or upper ranks of life, as a matter of policy, seek, by dissimulation, to avoid that opprobrium which would befal them were they to follow the example of their equally indifferent, but more honest, brethren.

I conceive that one powerful impediment to an appreciation, on the part of the working class, of the claims of Christianity, arises from the inconsistency of those of us, belonging to that class, who do acknowledge those claims, and profess to be guided by them in our general conduct. A reserved dogmatism—a willing ignorance on many subjects, not precisely of theological import—a grovelling flunkeyism—a spurious humility—an idolatrous attachment to those who may figure conspicuously in our particular denominations—and, in some instances, a tacit assent to the notion that political activity is detrimental to Christian consistency, has led many of our brethren to the inference that Christianity is opposed to mental enlightenment, and that its profession is incompatible with true independence of character. Another consists in the general aristocratic character of our religious institutions. The working man, on the Sabbath morning, enters the house of prayer. He is assured that, in the eyes of Him whom the assembly are met to worship, all are equal; and yet, here he finds less equality than in the busy world. He has learned, through the medium of the Sunday-school, something of the sinfulness of paying an undue deference to those habited in "goodly apparel," and yet he finds that deference in the very house where the Being is worshipped upon whose authority the declaration is made. He does not err if he regards this system as a mere modification of the "nigger pew," alike degrading to himself, and opposed to a belief in the declaration that "God is no respecter of persons."

The same character is developed in our leading religious societies, which has led to their being regarded, in many instances, as mere combinations of priestcraft and wealth. Were it seen that, in those institutions the working classes occupied places of honour as well as places of toil, this objection could have no place. It cannot afford matter for surprise if they are observant of the fact that, whilst their class is continually urged to make sacrifices in aid of these institutions, there are those whose receipt of munificent salaries, in many cases appendages to other lucrative employments, somewhat belie their profession of the efficiency and value of voluntary zeal.

This aristocratic character is further observable in the fact that, in the choice of individuals to fill the office of deacons in our churches, influence, often another name for wealth, is regarded as a more important test than consistency. The knowledge of this is unhappily not confined to our congregations. When others see that even the Christian church forms no exception to the too common practice of rating rank above worth, it need not excite surprise if they imagine that, after all, the precepts of Christianity are not vastly superior to the tenets of the world it is intended to purify.

The disposition, on the part of many Christian pastors, to *neglect* the poorer members of their flocks for the purpose of associating with the more wealthy and influential, is, unquestionably, a powerful barrier to an appreciation, on the part of the working classes, of the principles of the religion they teach. A minister's temptations on this point are, I doubt not, proportionate to his educational advantage in early life. But whilst he would not find in our families any approach to that refinement suited to his inclinations, he would find a heartiness of feeling and a cordial sympathy to which, in other circles, he is comparatively a stranger—to say nothing of his duty to seek, by private and social conversation, to elevate our views, and to impress more firmly upon our minds the important truths it is his office to explain. Thousands of children have arrived at years of maturity, with minds alienated from Christianity, who, but for pastoral negligence, might have

been found amongst its foremost and honoured advocates.

I agree, to some extent, with those of your correspondents who have asserted that the general tenor of our pulpit expositions is unsuited to the present position of the working classes. Conformity to Scripture, however important, does not include all that is required. Explanation of Christian doctrines is too often unaccompanied with exhortation to the discharge of Christian duties. The dangers incidental to wealth are, indeed, frequently pointed out, but without reference to the duties towards the less privileged classes, which its possession involves. There are times and seasons for giving the working classes instruction of a special character alike necessary and valuable; those epochs in our history are, however, allowed to pass over, whilst such occurrences as the birth or baptism of a prince call forth the most copious harangues, and too often the most fulsome adulation.

Another cause of the indifference under consideration lies in the forgetfulness, on the part of Christian employers, of the important declaration that, "He who oppresseth the poor, reproacheth his Maker." I refer here to cases of private oppression, which, unhappily, are too rife amongst us. The working classes are not altogether ignorant of the fact that the amount of wages is generally dependent upon the law of supply and demand, but when they find a Christian employer, whose liberality in matters pertaining to the diffusion of religious knowledge is undoubted, driving a bargain with his labourers upon such terms as closely to border upon starvation point, it is not strange if those labourers are prejudiced against his religion, and are indifferent to those institutions which his liberality supports. Right or wrong, there exists amongst working men an impression that religious employers are proverbial for their meanness. It is a matter for congratulation that there are thousands of them who are helping to falsify that impression.

Another impediment consists in the tendency, on the part of the working classes, to confound religion with priestcraft. One of your correspondents has so ably exposed the evils of a State-church in this respect, that I will not enlarge upon the subject, however much I may feel inclined; but will merely observe that the working classes are well aware that the too prevalent tendency to rest satisfied with pulpit expositions of divine truth, is the high road to priestcraft, which it well becomes us to avoid.

The fact must not be concealed, that a large number of the working classes look upon the majority of the ministers of religion as attached to their religion on pecuniary grounds alone; this idea derives additional strength when any one of them leaves his sphere of labour for one of a more lucrative character. In this case they cling tenaciously to the idea that increase of pay is the principal inducement to a change of locality.

I am inclined to doubt whether the general tone of religious literature is calculated to attract the attention of the working classes. It savours too highly of a doctrinal dryness, divested of which it might become a valuable auxiliary in the diffusion of Christian truth. It is impossible to point to a cheap religious periodical of that popular character which is calculated to secure the attention of the people. Let the "masters in Israel" look to this matter, and they will find abundant room for usefulness.

I need hardly say that I conceive the chief stumbling-block to be the indifference of the professors of Christianity to the *political claims* of the working classes. Their inconsistency on this point is manifest. With the one hand they hold out the means of elevating the masses; with the other, they retain them in political degradation. Having, through another source,* enlarged upon this subject, I will not encroach upon your columns, further than to observe that a suitable opportunity now presents itself for Christian ministers to secure the sympathy of the working classes, and to lead them to value their instrumentality as public instructors. Their conference for the purpose of considering the effect of the corn-laws upon the social condition of the people is now a matter of history. It was a noble object, but there were not wanting those who attributed their zeal on this point to a desire to cater to the wants and wishes of the middle classes. This opinion would easily be nullified, were those Christian ministers who are friendly to the political claims of the people to call a conference of their brethren for the purpose of considering those claims by the light of Christian truth, and of ascertaining how far past indifference to them has been detrimental to its reception. Such a step would do more to lead the working classes to consider the claims which Christianity has upon them personally, than the most strenuous efforts on behalf of our existing religious institutions, valuable as they may be. The times are exceedingly suitable for the undertaking. There is too little political excitement existing for those who might be its promoters to fear identification with any political party. A bold declaration from such a body, that political inequality cannot be reconciled with the spirit of Christianity, would pave the way for such an agitation as its principles would sanction, and lead the working classes to make it the groundwork of their action, whilst they turned its powerful artillery upon their opponents. There are some whom I could name, whose influence and well known sympathy with the working classes qualify them for taking the lead in this matter. To them I earnestly appeal, and venture to hope that you, Mr. Editor, will give your opinion on the desirableness and practicability of the object.

In conclusion, allow me to observe that the professors of Christianity in the upper and middle ranks of life are little aware how those in the working classes have to bear the burden of their inconsistencies in addition to their own. We hear much, and feel much, on this point, and not a few have been unable to disregard the obloquy which this fact has brought upon them. Hence arises another cause for the indifference we have been considering.

Your desire, Mr. Editor, to afford the working classes an opportunity of being the expositors of their own views upon this important subject is, I can assure you, appreciated by none more highly than

Yours, very respectfully,
A Norwich Operative.

November 25th, 1848.

* We may remind our readers that the "Norwich Operatives" aluable tracts, which have been already noticed in our columns, are published by Houlston and Co., London; and Jarrold and Sons, Norwich.

To the Editor of the Nonconformist.

Sir,—I am a workman; and during twenty-three years, employed in a mechanical trade, have not failed to note down various reasons assigned by my fellow-workmen for their want of confidence in the ministerial body, of whom they often spoke, and in no measured terms.

I shall give, as briefly as possible, a few reasons that have operated powerfully in producing that effect; viz., alienation from the various religious denominations in this country. And first, the fact stares us in the face that £11,000,000 of property are appropriated, or rather misappropriated, ostensibly for the purposes of a religious establishment "which is," taking the most charitable view, literally a political machine to serve State purposes, and made subservient to work the destruction of the civil and religious liberties of the poor especially. Such language may sound harsh to many; it does so to our own ears, but is it not truth in the main? If we did not believe it were God's truth we would not utter it.

Do we not see amongst the higher orders of clergy, viz. Bishops, their votes invariably recorded in favour of those measures thought to be aggressive upon the people? Do we not see them while living in almost princely splendour on thousands per year, support and sanction the lower orders of clergy in the unchristian and iniquitous practice of distraining for church-rates, and even pursuing to utter ruination a poor man who denies their right to tax him? Do we not see the inconsistency of raising the cry continually, "the Poor Man's Church," when they want to get Government grants? Meanwhile they will not forego the "nothing more than" legal claim to rob that poor man. Do we not see them pursuing, with an ardour rarely exhibited by the professed worldling, all the pleasures and amusements of the gay world, from the ball-room, downward through billiards, bagatelle, backgammon, cards, dice, horse-racing, and hunting not excluded, &c.; and then step into the pulpit the first day in the week, and go through the solemn mockery of pointing the poor man, not the way to heaven, but the duty of paying respect to the Establishment and clergy as by law established? Have we not known cases where for years the clergy have regarded the spiritual destitution of the poor of their parish with the most painful apathy and indifference; yet, when other labourers came in charity to work in the field, they have met with the most determined opposition, thus fulfilling our Lord's words, spoken to the Scribes and Pharisees, "Ye will not enter the kingdom of heaven yourselves, neither will ye suffer others to enter therein?" Do we not see a large portion of the best of the working clergy feed, or rather starve, on the crumbs that fall from the tables of the lordly prelate who meanwhile bestows three or four rich livings on favoured individuals without regard to qualification or the claims of equity; thus casting contempt on the gospel, the office of the ministry, and the laborious clergy?

Another cause for alienation, and which bears home very heavily wherever it falls, is the non-provision for the sick poor among the Methodist connexion. Members who have been in the Society for years, on falling sick, and becoming proper recipients of charity, are civilly told there are no funds at the disposal of the church for such purposes; meanwhile it is politely intimated that they must provide for themselves. Such individuals cannot surely have read our Lord's words with attention, Matt. xxv. 45—"Inasmuch as ye did it not to one of the least of these, ye did it not to me;" also, the example amongst the apostolic churches of providing for the poor.

Another cause is the coolness and indifference with which the poor man is left to struggle for his civil and religious liberty. We feel that we are, to a great extent, the creatures of circumstances—that there is an intimate connexion between religion and a comfortable state of being; for although religion will not necessarily follow in the wake of prosperity, yet I think it will be found that the poor are exposed to numberless grievous temptations to support life, to which the better circumstanced cannot be exposed. Our desire is, then, to be placed upon our feet, so that we may be in the position the Agur prays for; viz., "Keep me from poverty, lest I steal;" and to be aided in those efforts by our ministers it would strengthen our hands. We have an ambition to exercise a responsibility—a trust to which we think we are fully entitled and capable of discharging with credit to ourselves and profit to our favoured country. We feel also that we have a right to a voice in the Legislature; we are heavily taxed, and and not only so, but most disproportionably taxed, yet no man careth for us. We do not want our ministers to strain themselves to relieve us, or gather funds to support our families. But we have thought, and do think, we have a right to expect their co-operation in this matter as a means to an end; otherwise we must view their profession of concern for our spiritual welfare at a great disadvantage.

We lay this tax on their support respectfully, and on the ground that the Scriptures *only* contain the true principles of liberty, and that those who expound its doctrines should not be behind so many thousands of laymen who are at this time putting themselves forward in this country in behalf of manhood suffrage.

I am, Sir, yours respectfully,
Birmingham, November 23, 1848. H. V. C.

To the Editor of the Nonconformist.

Sir,—Having observed a notice in your journal to the reasons which have induced the working classes to withdraw their support from the various churches of professing Christians, I cheerfully embrace this opportunity of recording mine; but before doing so, it may be as well to give a short history of my religious training.

I was born in an agricultural district of Scotland, of very poor parents, they having to maintain and educate six children from the weekly wages of 8s., which they have done with credit to themselves. I served my apprenticeship in a religious family—was admitted a member of the Secession Church before I was seventeen, left the country at eighteen, was continued a member in one of the most active and strict of the Secession Churches, engaged in prayer and fellowship meetings, was an active member of their Christian Instruction Society, was respected by the session and clergymen. At last the Chartist agitation commenced in 1838. The agitators spoke many truths about the practical part of Christianity; at first I looked upon them with suspicion; their doctrines I could not deny, but I abhorred some of them for infidelity.

Thus I continued for some time. I unfortunately was admitted behind the scenes in the Church, the pillars of which I found to be *men*, no better than their brethren whom they held in contempt, or treated with indifference. At length I resolved to act. I remembered the same church petitioned as a body in favour of the *blacks*; I thought they might with equal consistency do the same for the *whites*. I drew up a requisition, and got it signed by about thirty members, addressed it to the session, to convene a meeting of the church for that object. The requisition was rejected, accompanied with a long letter addressed to me about sympathy and the duty of obedience—warning me of the dangers of listening to rebellious persons. However, I continued for some time, though not so regular, in my attendance. At length I was summoned to attend a deputation of the session, which I did; and found one a Whig *placeman*, who coolly told me that he had no vote, and did not care for one; to which I answered, that like Esau he had sold his for a situation in the Stamp-office. The *Conference* made things worse, for I never went back, and have been ten years out of any Christian church. Many others followed me connected with that church. Had those men who were connected with the management of that church practised a little more of the liberty doctrines taught them by their pastor, I might have been there still, for it was he who prepared me for Chartism.

I know many intelligent workmen who left other churches upon similar reasons, and who sneer at the clergy and sessions for what they call hypocrisy in teaching what they do not practise. And these workmen are fathers, and of course will bring up their children in their ideas. The fact is, a great part of the working classes are thoroughly indifferent to the churches of the day, and many of these attend those churches only to "pass off the time." There is little of professed infidelity but much of it practised, and not only amongst workmen, but amongst the middle classes, who generally give an outward adhesion to Christianity, and by such adhesion fill the churches and sessions.

The evil is great, *i.e.* the indifference of the working classes, and I am afraid the cure will not soon be applied.

Edinburgh. A Working Man

Marmont and Soult are the only survivors of Napoleon's marshals.

THE PEACE SOCIETY.

A vast meeting assembled on Tuesday evening week, in the Hall of Commerce, Threadneedle-street, to hear a lecture from Henry Vincent, Esq., on the superiority of moral over physical force as a means of effecting social and political improvements. Long before the hour of meeting the Hall was densely crowded, and a great deal of clamour raised by those who could not obtain admission. Mr. Vincent arrived at eight o'clock, and amid considerable interruption,

J. Morland, Esq., was called to the chair. After thanking the audience for the honour conferred on him, he introduced to their notice the eloquent lecturer, and hoped that as they had no other room ready to meet in, the lecturer would be allowed to proceed.

Mr. Vincent then proceeded with his discourse, amid many interruptions, and cries of "Adjourn, adjourn." He accepted, he said, with great pleasure the request tendered to him by the Peace Society—that he should deliver a lecture—a party having no political bias, a society without any party-feeling whatever, but one solely devoted to that great moral principle, by which alone it sought to promote peace throughout the world. It ought, however, to be recollected that the Society was not responsible for any of the opinions he should deliver that night in illustration of the great principle he proposed to discuss; but when he received the invitation, he rejoiced that it fell to his lot, because he said to himself, that while there were many Conservatives in favour of it, he also, as an advocate of the most extensive political rights, was not adverse to that which he believed would undermine the power of the strongest armies of the greatest empires of the world. [The clamour and cries for adjournment to the large room here became so great that the lecturer was compelled to resume his seat. It was in vain that the Chairman and members of the Committee assured the refractory the large room was not ready; the noise still increased, and ultimately an adjournment took place amid the utmost confusion. The arrangements, owing, we presume, to the scramble for places, were very bad, indeed so much so, that it was almost impossible to take any note of the lecture. As soon as silence was restored, Mr. Vincent continued.] Moral force was at all times superior to physical force, for, as they all knew, physical force always led to despotism; while moral force, truly understood, could never be the child of barbarism, but sprung from the purest principles of liberty. Until the world was delivered from the sword, and from the sway of military men, liberty in every couutry would constantly be in danger, and despotism ready at all times to upset that which was founded by arms. Giving every credit they could give to the physical forces of despotic governments, he hesitated not to say that the causes of slavery were to be found in men themselves—in those who were at all times ready to bow down to the golden calf; for, in Russia, if a middle or working class existed, educated, and enlightened, not all the military strength of that great empire could withstand their power. Hence it was, that in every country which had the power of a free press, which enjoyed the privilege of holding public meetings, and discussing public questions, liberty would never be trampled on; and they might depend on it, that in all cases where violence was resorted to it happened that force was called in, and the struggle put an end to by some military governor or commander. They had heard lately a good deal of talk in England about physical force, which he hesitated not to say, was a source of joy to the Minister of the day; and in his opinion nothing had happened, or ever yet will happen, to show that physical force was superior to moral force. He contended that the world had no right to blame Christianity for not doing more than it did. Christianity civilized mankind, and it ought to be recollected that never yet were the laws which governed nations or people, entirely founded on the doctrines of Christianity. No nation was ever yet governed by too much intelligence, or their liberties destroyed by too much Christianity; but the cause of the slavery of mankind was owing to their own ignorance, or the superstitions brought to bear against them. Liberty could never be the offspring of violence or physical force, for it meant the power to appreciate its value and to guard its advantages. In England especially, although they had had their physical revolutions, they owed their liberties to moral force, and to the steadiness, love of order, and industry of the middle classes. It was one thing to knock down a Government no doubt, but it was another to erect one in its stead; and they might observe that in physical-force revolutions it was only a transfer of power from one party to another, when neither religion, good order, nor industry was promoted among the great masses of the people. For his own part, he had no hesitation in saying that he was for Universal Suffrage; he did not by that mean to say that the Peace Society was committed to his opinions, but only mentioned it to show that while he was for an extension of every political advantage to the great majority of the people, he was nevertheless an enemy to physical force. Then, again, there was the press, which was a mortal foe of brute force. It did sometimes hold that the time was not come for the removal of a military force, or other works of despotism, but when it praised steam, machinery, or the force of public opinion, it was doing all in its power to promote the doctrine of moral force. There was no evidence in history, he contended, when moral force, or, in other words, public opinion duly concentrated, did not defeat brute as physical force. If a nation were universal in its opinion, all it had to do was to refuse paying taxes, for it was easier to do that than to fight, and yet the same ends could be obtained. The man who was for physical force, and was even victorious in his struggles, would find invariably that when the victory was gained the worst remained behind. Then they should also not forget that there were some Governments who did not like people to be altogether silent on physical force, nor that temperance societies, or Whittington Clubs should be established. Sometimes, however, a few respectable subjects of her Majesty became spies—[a laugh]—who incited men forward, maddened with hunger, to commit some atrocious deed, and then gave information to the police against the unhappy culprit. And yet judges were sometimes found to say, the apprehension of an unhappy culprit of that description, led into crime, was a providential occurrence. Physical force was unnecessary when a people desired change—it was futile, unless all were for it; but when they clearly expressed their opinions—when they carried their opinions to the ball-room, the drawing-room, or the poll booths, no Government, however powerful, could withstand its influence. He then referred to the present state of France, Austria, and Prussia, to show the evils of physical force; and then alluded to his visit to York. When he went there he put forward, no doubt, opinions which were extreme; but, nevertheless, true; and although he had been only a few days in the archiepiscopal city, upwards of nine hundred of the middle classes recorded their votes in his favour. That, in his opinion, was a greater triumph than if he headed an army. He went there with no sword, but a thought—with no military force, but a principle, and the truth of that principle was upheld by men whose votes and consciences were unpurchasable by any Government. His earnest desire was, that all parties in England should lay aside the sword, and depend on argument and moral force alone for the amelioration of their condition. These were the principles of the Peace Society: for while they told Governments they had no right to employ brute force against the people, they told the people they should never have recourse to violence or insurrectionary movements to recover their rights. They held a Peace Congress in Brussels during the last autumn, from which the most glorious results might be expected, and he doubted not that in the course of next year they should have another even in Paris, which had suffered so much by the adoption of those measures which that Society condemned. They should have either in England or elsewhere, he trusted, no more blood; no more violence, or deaths upon the scaffold. Let them proclaim the entire abolition of the reign of brute force and power; let them uplift the standard of freedom—the flagstaff of which should no longer be besmeared with bloody hands—let them do that, and the ark of peace would overshadow with its glory the horrors of physical force, and liberty arise resplendent amid the growing virtues and excellence of mankind.

The eloquent lecturer having concluded, a vote of thanks was given to him and the chairman; after which the assemblage separated.

The Game-Laws again.—Whittering parish, near Stamford, this week falls in for a burthen consequent upon the laws which protect wild animals for the sport of the privileged few. A woman named Barrett, wife of a labouring man, hitherto said to be of irreproachable character, and who was a teacher at Whittering Sunday-school, has applied at the Union board for relief for herself and children during the confinement of her husband in Peterborough gaol, whither he has been sent by the magistrates acting in St. Martin's, Stamford, charged with having taken up three traps which had been set by one of the Marquis of Exeter's keepers to catch rabbits. The woman, when questioned, declared that no game was found upon him, and that, in consequence, he has been committed for trial at the sessions charged with stealing the traps: she added that bail was offered for him, but refused.—*Stamford Mercury.*——We took occasion, a fortnight ago, to declare that game-law penalties were administered in this county with all the unrelenting vengeance of a Shylock. Under the "Winslow" head, our readers will see what we mean. One labouring man was brought up on the very insignificant charge of *using a wire* (not of catching game); and this grave offence was committed, when?—why, *five years ago*, and both the party who made the complaint and the magistrate who signed the summons are dead! Of course the bench was non plussed, and compelled to dismiss the case, but was there ever such wretched and slavish adherence to a vengeful and tyrannical law? Our readers will say, the bench had not the heart to punish such a man. They had. A person named Botley was next charged with being *found in a field eighteen months ago*, which the law calls trespass, the man having a suspicious cast of countenance. Well, Messrs. Dauncey and Lowndes (the same gentlemen who committed Simonds to gaol for non-payment of fivepence for church-rates), believing that Botley must have been looking out for vermin, sent him to gaol for a month, and there he lies! And we live in England, "the happiest land upon earth!"—*Bucks Advertiser.*

The Georgian Women.—The women of Georgia are a credit to their state. Out of 1,091 convicts received into the penitentiary since its organization, only fifteen were females.

Joseph Ady.—At least half a dozen of this person's letters have been sent to us, in which he offers £1,000, minus legacy duty, for the small charge of a sovereign. The sooner he is again locked up the better, for besides the annoyance of being troubled by his letters, the postages of all are unpaid. This comes immediately on his promise of amendment.—*City of London Trade Protection Circular.*

LORD ASHLEY'S CONFERENCE WITH THE LONDON THIEVES.

We have seen Lord Ashley in many situations—in the House of Commons, on public platforms, in churches and committee-rooms, and a variety of places—but his last appearance transcends them all—he has made his *début* among the felons, in a den of the worst thieves of the metropolis. The motive with which he went there was, of course, philanthropic. As a missionary on behalf of emigration, he encountered the pariahs and pests of society, and held a conference with them, as Penn did with the Indians, proposing plans for bettering their condition, and exhorting them to forego their savage habits, and take up with a more reputable course of life. Apparently he succeeded—at least for a time he has evidently produced a favourable impression. The felons listened with decided approbation to expressions indicative of sympathy and good-will. Like their savage prototypes, they were moved by the accents of a being more civilized and humane than themselves. Whatever may be the issue of their conference in one respect, it cannot be doubted that good will flow from the contact of beings so opposed in their views, their motives, their habits, and their modes of life. We cannot approximate the extremes of society without tightening the band which cements it together, and improving the spirit which leavens it all.

The attitude of Lord Ashley is almost poetical. It reminds us of Una among the Satyrs, or Sirena encompassed by the "salvage men." The circumstances of the conference were especially interesting. Some thieves, desirous of relinquishing their practices, had already taken counsel of Mr. Jackson, who was at that time interested in a speech he had received from Lord Ashley on the subject of emigration. Among them were two young men who had happily been induced to give up thieving, but who (having once lost their character) were obtaining a bare livelihood by picking up bones and rags in the streets. They had persevered in this, to them self-denying course, for some time, and a great change had been effected in their habits and practices. As Mr. Jackson's mind was occupied with emigration, he asked one of them, "How should you like to emigrate?" His answer was, "I should jump at it." As Lord Ashley was about to perambulate the district with Mr. Jackson in the course of a few days, and as Mr. Jackson mentioned this to his visitors, it became a subject of conversation with the fraternity. Subsequently, in consequence of what then transpired, Mr. Jackson was sent for by a number of thieves living in a court called Blue Anchor-yard. He went, and they expressed themselves extremely desirous to know whether any hope could be held out of their obtaining an honest livelihood, however humble, in the colonies, instead of pursuing a criminal course, from which they found it impossible to extricate themselves. "It would," said they, "be a capital thing for chaps like us."

Finding that these impressions were increasing, and that the subject of emigration was becoming talked about among these outcasts of want and crime, it occurred to Mr. Jackson that he should assemble some of them in the Irish Free-school to meet Lord Ashley. He expected to gather 100 thieves who might listen to what his lordship had to say. But his expectations were more than fulfilled. On July the 27th, his lordship went, when no less than 207 professed thieves were assembled, each of whom expressed his earnest desire to renounce his dishonest course if it were possible.

Some five or six gentlemen were present with Lord Ashley, and "it was such a meeting," says one among them, "that no one could forget it to the day of his death." Several of the best and most experienced thieves were stationed at the door, to prevent the admission of any but thieves. Some four or five individuals, who were not at first known, were subjected to examination, and only allowed to remain on stating that they were, and being recognised as members of the dishonest fraternity; and before the proceedings of the evening commenced, the question was very carefully put, and repeated several times, whether any one was in the room of whom others entertained doubts as to who he was. The object of this care was, as so many of them were in danger of "getting into trouble," or, in other words, of being taken up for their crimes, to ascertain if any who might betray them were present; and another intention of this scrutiny was to give those assembled, who naturally would feel considerable fear, a fuller confidence in opening their minds.

It should be mentioned that Mr. Jackson had attempted to commence religious meetings with some of them, and so this singular conference took place with the singular preliminaries of singing and prayer. What was the real state of heart of those present while these devotional exercises were proceeding, it is, of course, impossible to say; and it is difficult, perhaps, to pronounce on the wisdom of seeking to influence men like these by appeals to which they are probably obdurate. Certain it is that they were deeply impressed by what was said on the subject of emigration. His lordship addressed them for a considerable time, and there is reason to suppose that the subject broached occupied their thoughts after they had separated. It is likely that many among them would be struck by the means suggested for changing their life, and bettering both their morals and condition.

One thing is strongly brought out by this occurrence, and is highly suggestive as regards ourselves—and that is, the relation of a scheme of emigration to the enormous growth of crime in the country. It will be impossible, doubtless, to find a panacea

which shall utterly obliterate moral depravity; but how much of the vicious habits of the masses, which are referable now to an over-crowded population, it may yet be ultimately in our power to remove. One thing is plain: the distinct connexion of the latter with the former as cause and effect; and the thieves themselves, while expressing their hopes for a better state of things, are the best of witnesses citable to prove it. Many of these men, making allowance for the charm of novelty and the influence of others, were, doubtless, sincere in their willingness to reform. But the presence of an outraged society prevents the reclamation of those who have transgressed. To such, emigration would be, indeed, a boon, opening an honest means of livelihood, and relieving the pangs of a moral nature, stricken and diseased, but not yet ruined. For some even of those living there is hope, but there is still a higher, more abundant promise, from efforts like these to after generations.—*Weekly Chronicle.*

Our Villages.—It is gratifying, (writes a correspondent,) to observe the activity of mind in our villages just now, and to note down the efforts made by their inhabitants towards self-improvement. In the northern counties of Durham and Northumberland, the improvement going forward is more especially marked; and at once gives the proof that the increase of crime, as recorded by the criminal returns of the last year, does not arise amongst the settled inhabitants of the district, but amongst strangers adventitious to the population. My letters of the last two or three days tell me of Mechanics' Institutes and Reading Societies formed, and being formed, in the most out of the way places; of annual meetings of those formed, and of courses of lectures being delivered. The self-reliant working men of Shildon, a manufacturing village near Darlington, are having a course of lectures by their own members. The workers in iron and miners in Etherley, under the auspices of H. Stobbart, Esq., the intelligent lord of the soil, have been holding the annual meeting of their Mechanics' Institution. Up Tyne-side, Ovingham and Newborough have formed Institutions; and Cambo, close upon the borders of Chevy Chase, has engaged Paxton Hood to talk to them of human progress. The reader may judge of the spirit of the whole from the following address, issued to the villagers of the beautiful village of Ovingham, the birth-place of Thomas Bewick, the father of wood-engraving:—

The committee of the Reading Society of the village of Ovingham trust they do not incur the imputation of presumption in stating to the friends of social progress the motives which have led them to organize such a Society, and the objects they are attempting to accomplish. In the first place, they have witnessed and deplored the miserable and demoralizing effects produced on society and families by the youth and male population of our villages having so few means of carrying out their education beyond the mere rudiments of school learning, or of employing their leisure hours otherwise than in idle gossip or in debasing indulgences. In the second place, they maintain that knowledge is advantageous to, and imperative on, man in every station of life; indeed, the history of the world refutes any supposition to the contrary. The institutions of our country, and the grand truths of our holy religion, can only be upheld and duly appreciated by the sober and intelligent part of mankind. Revolutions and violent changes have only been produced by the brute passion of the ignorant, inflamed and fanned by unprincipled men. Religion, the most cherished of man's earthly prerogatives, must surely be more valued as the adaptation and harmony pervading our Creator's works become more extensively known; and philosophy only can be appreciated in proportion as religion sheds over her the humanizing and sanctifying influences of its divine origin. Therefore, actuated by such motives, and guided by such principles, we aim at raising the minds of our village population to objects of vast importance and of a purifying nature—by supplying books of sound moral tendency, and providing lectures and discourses on the various branches of physical science. We aim at inducing habits of thought, of observation, and of temperance—at engendering a taste for the endearments of home—and especially at unfolding and enforcing the great object and design of man's moral existence; and in our labours to effect such desirable results, we are anxious to enlist your best wishes and sympathy, well knowing that when the mind comes to review the acts and deeds of our bygone years, it will dwell most complacently on those that have advanced the happiness and moral well-being of our fellow-creatures.

Railways in British India.—On Tuesday week a meeting was held in Manchester, and resolutions were passed, recommending all concerned in the cotton trade to co-operate for the establishment of railways for the greater facility of conveying cotton, as well as for general purposes. Of the way in which Indian business was transacted in this country, Mr. Bright, M.P., said:—"The Court of East India Directors seemed as a body so sluggish, as to make it almost impossible to move them at all. Then there was some *hocus pocus* between Leadenhall-street and Cannon-row, where Sir John Hobhouse sits down and administers government to India. If you go to the India House, they are sure to tell you it is Hobhouse. If you attack him in the House of Commons, he is sure to say that it is the board at the India House; and so, between the two, the interests of India and the empire are neglected, and nothing within the whole range of the British dominions is more sluggishly or tardily carried on than any kind of business to be transacted with those two very respectable boards." [Hear.]

Lecture by George Gilfillan at Exeter Hall.—We are glad to find that the Early Closing Association have engaged the services of the Rev. George Gilfillan to deliver a lecture at Exeter-hall, for the benefit of the funds of the Association. Mr. Gilfillan is very favourably known as the author of a "Gallery of Literary Portraits," published about three years ago, and since continued in *Tait's Magazine*. Although his first appearance before the public as an author is comparatively recent, he has long been familiarly acquainted with the most eminent literary characters of the day; and there are few living writers whose names promise more intellectual pleasure to readers. We hope that the friends of the Association, and indeed all who can appreciate and enjoy the beautiful in literature, will attend Mr. Gilfillan's lecture. The subject is, "The Connexion between Science, Literature, and Religion," and the date appointed for the delivery is December 14th.

The Official Accounts of the Board of Trade for the month ending the 5th of November were published on Friday morning. They exhibit, as usual, a comparison between the declared value of imports and exports for that month and for the corresponding months of the two previous years; also for the ten months ending on the 5th of November of each of the three years. The most cheering fact shown in these returns is the apparent improvement of our export trade. After, however, the first two months of the present year our exports, instead of increasing gradually in the usual course, fell off suddenly till they reached an annual maximum about the month of July, and thenceforward they rose slowly towards their former level, which they have at length passed. The total declared value of exports of British produce in 1847, down to the 5th of November, was £43,372,661; and in 1848, £38,053,426. The seven months from March to September inclusive, exhibit an aggregate decrease of £5,650,992. If we deduct the increase upon each of the three months, January, February, and October, £331,757, the remainder, £5,319,235, is the actual difference between the two years as respects the ten months for which the accounts have yet been made up.

POSTSCRIPT.

Wednesday, December 6, Two o'clock.

WEST RIDING ELECTION.

On Saturday the two candidates came together at Halifax. Mr. Denison had the same objections as at Wakefield to appearing at the same time with his opponent; but the state of the market would not admit of two successive meetings being held, and hence there was no alternative to having one joint meeting for both. At the close of the speaking, Mr. Burns took a show of hands, when nearly every hand was held up in favour of Sir C. E. Eardley, Mr. Denison's friends having retired.

On Monday Mr. Denison was to have addressed a meeting at Sheffield, but when the meeting, to the number of 2,000, assembled, Mr. Bagshawe, chairman of his committee, read the following letter:—

Doncaster, Monday morning, Dec. 4, 1848.

My Dear Sir,—The dreadful weather which we have had to encounter to Halifax, on Saturday, has brought on a regular fit of gout—[laughter, cries of "Silence," and some confusion]—from which, as the reporters can vouch for it, I was severely suffering on Friday and Saturday. I therefore must, though very reluctantly, give up my intention of appearing to-day at Sheffield and Rotherham, as I am now writing from my bed.

Believe me, yours sincerely,
Edmund Denison.

The motion that Mr. Denison was not a fit person to represent the Riding was then put to the vote, and carried, with only six dissentients.

At Doncaster, on Friday last, the Wesleyan Methodists held a meeting which was attended by several of the local preachers, leaders, and other members of the congregation in that town, and resolutions were adopted in favour of the return of the hon. baronet.

Earl Fitzwilliam has published an address in which he says, that he does not intend to sopport Sir Culling.

The *Leeds Mercury* issued a supplement extraordinary yesterday, in which it thus reports progress:—

The reception of Sir Culling Eardley at Halifax was quite triumphant; from his first appearance there he was evidently the popular candidate, but at the close of the proceedings he was universally felt to have gained a great victory, and he was hailed with enthusiasm, whilst only one hand was held up against him! The few Tories present, conscious of their insignificant numbers, fled from the Piece-hall, and refused to stand the test of a show of hands. The reception of Mr. Denison was most unfavourable, and the impression created by his speech and answers to questions was one of contempt.

We may venture to say that Sir Culling Eardley has risen immeasurably in the estimation of the West Riding whenever there has been an opportunity of seeing or hearing him, or even of reading his speeches. His manly candour, his remarkable ability, his high spirit, his principles of fairness and justice, his knowledge of political affairs, and his eminent moral qualities, have won universal respect.

In his second address, Sir Culling speaks with reserve of his prospects of success. This reserve will be represented by his opponents as implying distrust and apprehension. We believe we may confidently say that this is not the real feeling either of the candidate or his committee. They will not pretend to feel certain of success; but they are able to say with truth that their hopes are much stronger than their fears.

At Barnsley, yesterday, Sir Culling had an audience three times as large as Mr. Denison had at the same place; and after answering numerous questions, he so won upon his hearers, that only about thirty or forty hands were held up against him, whilst thousands were held up in his favour.

We are happy to say that every day brings intelligence of important accessions to Sir Culling Eardley's cause, among land-owners and others who had at first been prejudiced against him.

With respect to the Halifax meeting, the *Leeds Mercury* says:—

Sir Culling Eardley Eardley, Bart., and Edmund Denison, Esq., met again upon the same platform at Halifax, on Saturday last, and never had the Tories a more complete defeat even in that good town.

The weather was most inauspicious, rain and sleet, sometimes very heavy, falling during most of the time that the candidates were addressing the electors. Notwithstanding this, there was a large gathering of electors and non-electors in the spacious area of the Piece-hall. From two to three thousand persons were in attendance, most of whom occupied the open space in front of the side gallery, and maintained their position gallantly with the aid of umbrellas.

After the usual speeches by friends and candidates, a regular discussion of a very important nature, and which was started by Sir Culling Eardley, took place between the two candidates. The proceeding was altogether a novel one, and excited the liveliest interest: so deeply were all present absorbed in it, that questions which would otherwise have been asked were never put at all. Sir Culling came off most triumphantly, and in the opinion of all impartial judges, put his opponent to utter shame. He was frequently and loudly applauded, and when a show of hands was about to take place, the Tories sought to hide their diminished heads by a precipitate retreat. Before they had escaped from the gallery, however, in which they had stood, the show took place, and every hand appeared to be held up for Sir Culling Eardley: but one solitary hand was elevated among the crowd for Mr. Denison. This result was hailed with great cheering, which was renewed on the Hon. Baronet's arrival at his committee-room, and on the way thither.

FOREIGN INELLIGENCE.

RUMOURED ARRIVAL OF THE POPE AT MALTA.

Accounts are said to have reached Paris on Sunday evening, announcing the arrival of the Pope at Malta. Our correspondent in Paris says:—"I learn that before he left, confidential instructions were given to the cardinals severally, to join him at Malta, where the holy see will be provisionally established. Malta has been chosen partly from its perfect security from all popular excitement or disturbance, and partly from its proximity to Italy. Rome was tranquil on the 26th ult., the last date received. It is certain that the *corps diplomatique* have all quitted Rome, the ministers of England, Spain, and Portuga, lhaving been first to leave."—*Daily News.*

[The Paris papers of yesterday express disbelief in the asserted arrival of the Pope in Malta.]

Tuscany.—It is reported that the Grand Duke of Tuscany had fled from Florence, and left his states.

Prussia.—We have dates from Berlin to Dec. 2. A letter from Berlin of that date says:—The Brandenburgh section of the Assembly became *de facto*—by the accession yesterday of some eighty members—the National Assembly. Its honours, however, as well as its competency, were only of short duration, the new comers-in having left the Cathedral *en masse*, before any business of importance was transacted. The 156 gentlemen who remained, became again, to their deep disappointment and consternation, a minority; and after seventy-three only of that number (consequently the minority) had voted for the summoning, by ministers, of the substitutes of the absent members, the sitting was adjourned till Thursday next.

Leominster Election.—Mr. Barkly's appointment to a Colonial government has brought two candidates into the field—Sir Edward Bulwer Lytton, and Mr. Peel, the second son of Sir Robert Peel. An active canvass will be immediately commenced by the friends of these gentlemen.

Liskeard.—Mr. Crowder, the leader on the Western circuit, has, it is said, departed from London to become a candidate for this borough, the Liberal electors, at a large meeting, having unanimously resolved upon supporting him.

The Norfolk Assassinations. — The coroner's inquest was resumed yesterday at Wymondham, but had not concluded when the report left. The coroner and the jury adjourned to the Bridewell privately to examine Mrs. James, who is there confined. Mrs. James, who, it will be remembered, was the prisoner's housekeeper at the Potash Farm, has admitted that he came home on the night of the murder armed, and with his face disguised, and that he hastened to his bedroom in a state of great heat and tremor. On Monday, after a careful search at the prisoner's house, a black mask was discovered among a bundle of newspapers so carefully folded up and concealed that nothing but a careful examination of each newspaper could have led to its discovery. This mask covers the face as far as the mouth, to which a piece of black lace is attached, effectually concealing the lower part of the face. A messenger was immediately despatched to Norwich with the mask, and it was produced before the magistrates. The prisoner appeared for a moment confounded by the production of this important link in the chain of evidence, but speedily recovered the same tone of levity and indifference which he has exhibited ever since his apprehension. The funeral of the deceased gentlemen took place yesterday, at noon. There are hopes that Eliza Chestney, who was dangerously wounded in the thigh, will recover. Mrs. Jermy, it is said, is slowly recovering.

CORN-EXCHANGE, MARK-LANE, Wednesday, Dec. 6.

Owing to the boisterous weather which has prevailed during the last week, our supplies of grain fresh in are very limited; but the trade in Mark-lane to-day is heavy, without alteration in prices.

Arrivals this week:—Wheat, 630 qrs. English; 270 qrs. Foreign. Barley, 2,340 qrs. English; 1,010 qrs. Foreign. Oats, 1,050 qrs. English; 3,620 Foreign. Flour, 280 sacks.

From its extensive circulation—far exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for Advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects. The terms are low :—

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Post-office Orders, &c., payable to Messrs. Miall anp Cockshaw.

TO CORRESPONDENTS.

"W. W." It is quite in keeping with the weekly effusions of the *John Bull*.

"One of the Middle Classes." Next week, if we can make room.

"J. R. P." We have not his faith.

"H. G." The Committee of the Association disapproved of resorting to any such step—and, of course, the matter will drop there.

"C. K." Many of them, undoubtedly.

"C. H." We are greatly obliged by his interesting communication.

"Edvardus." The insertion of his letter would draw upon us fifty of a like nature.

We strongly advise our Burslem correspondent to pay the demand, unjust though it be. All the instances which have come before us prove that efforts at redress are worse than useless—entailing expense, loss of time, vexation, and sometimes an increase of the tax.

"J. S." The *Reformer's Almanack* will probably furnish him with the information he needs.

"An Old Sabbath-school Teacher," and "A Lover of Ireland," next week.

The Nonconformist.

LONDON: WEDNESDAY, DEC. 6, 1848.

SUMMARY.

THE West Riding election is the special theme of talk this week. The progress of the two candidates in their canvass—the speeches they make, and the baitings they undergo—the scrupulous caution of Sir Culling Eardley not to promise an inch beyond what he is ready to perform, and the bluff honesty, but almost unmitigated true blue Toryism of Mr. Denison—an under murmur of dissatisfaction on both sides—the graceful refusal of Mr. Roebuck to divide the Liberal party—the suspension of Mr. Denison's labours for the present by a "regular fit of the gout"—such are the topics of conversation. Mr. Bright's speech at Wakefield in favour of Sir Culling Eardley provokes the *Times* to rush to the rescue for Mr. Denison—but beyond abusing the member for Manchester, it is hard to say what purpose the article will serve. The *Times* accuses Mr. Bright of converting an otherwise quiet personal contest into a battle between Church and Dissent. We remember that at the very outset of the struggle, long before that gentleman had opened his lips on the subject, the correspondent of the *Times* described the contest about to ensue as one of Chapel against Church, and the editor set down Sir Culling Eardley as the candidate of the "religious malignants." As to the issue, we have no sure information on which to found a conjecture—but from all that we know of the West Riding, and all that we have learned of the state of feeling in the constituency, we shall be rather surprised than otherwise if Sir Culling is not returned.

The forthcoming elections excite much interest in the public mind, since they are likely to afford Ministers some clue to the kind of reception their measure for the endowment of the Irish priesthood will meet with from the electoral body. In addition to the vacancies for the West Riding and South Devon, Liskeard is vacant, by the death of Mr. Buller; King's Lynn, by the death of Lord George Bentinck; and Leominster, by the appointment of Mr. Berkeley to the Governorship of Guiana. In the first instance, both the candidates are opposed, although on different grounds, to that political scheme. In respect to South Devon, Mr. Kekewick's hesitation on the subject has actually driven him from the field. From Lynn we cannot hope for much. The honour (?) of being represented by the son of Lord Stanley will probably be deemed by the bulk of the electors great enough to entitle him to exemption from inconvenient pledges. Still there are some good men and true in that borough who, we hope, will seize the opportunity of vindicating the cause of right. Mr. Crowder, of the Western Circuit, is the Whig candidate for Liskeard. Sir E. Lytton Bulwer, and Mr. Peel, the second son of Sir Robert, have offered themselves to the electors of Leominster. In each of these cases we fear the candidates are in favour of the ecclesiastical policy of the aristocracy, and in all probability the opposition of those who abhor it will not prevail to alter the course of these elections. But much may nevertheless be done by the friends of Voluntaryism in these small boroughs, few though they be. A manful promulgation of their views, and a simple exposure of the designs of the oligarchy in proposing the erection of another Church establishment in Ireland, will tell with much effect even upon such shackled constituencies and their candidates; still more upon the public at large. The aspect of affairs in the West Riding and South Devon has, it is rumoured, already alarmed the Whig Government. A decision adverse to their ecclesiastical project from the vacant boroughs we have named, would, in all probability, frighten them into its abandonment.

The secession from the Established Church of the Hon. and Rev. Baptist Noel will probably help to stagger Ministers in the pursuit of their favourite purpose. That secession has been harshly precipitated by the Bishop of London, who, stretching his authority beyond all precedent, refused to allow the conscientious clergyman any further opportunity of preaching to his flock. He took his farewell of his people last Sunday, in virtue of a permission wrung from the Bishop, not without difficulty. The *John Bull* begrudged him even this favour, and asks with pious solicitude—"If the farewell address of Mr. Noel to-morrow should ensnare but a single soul in the meshes of schism, who will be answerable for that soul?" The *Church and State Gazette*, on the contrary, says of the Bishop of London's proceeding—"There is a harshness, not to say an absolute injustice in it, which revolts, but grieves more than it revolts us." Mr. Noel's reasons for the step he has taken will shortly be published. We cannot anticipate from them any novel views of the connexion of Church and State; but a book on the subject from his pen, just at this juncture, and commended to serious reflection by the beautiful simplicity of his character, and by the charming modesty of his retirement from office, will attract multitudes of readers, and will probably sow the seed of truth in many minds rendered impervious hitherto by determined prejudice. A fine field of labour is gradually opening for the Anti-state-church Association. May they wisely, as we are sure they will diligently, cultivate it!

Charles Buller is no more. A surgical operation, followed, after a considerable interval, by fever which degenerated into typhus, has carried him off. His character, as drawn by those who knew him, appears to have been eminently genial. His qualifications as a statesman were far higher than the average of his class, with this additional recommendation, that they were not associated with noisy pretence. In the House of Commons he was a favourite with all parties; and as Poor-law Commissioner, he appears to have worn down much of the irritation excited by his predecessors.

The assassinations in Norfolk exhibit to us a new and most appalling feature in crime—one, however, which, happily, is not likely to find imitators. Intense interest has been awakened everywhere by the atrocious deed; but until after the trial of the suspected murderer, comment would be out of place. Such remarks as the occurrence suggests to our minds, we defer offering until the legal investigation has closed.

Germany still presents an aspect of doubt and uncertainty. The national characteristic seems to mark the movements of all parties. The King of Prussia hesitates to strike the final blow against the refractory majority of the Diet. On the 27th the minority in obedience to the royal summons assembled at Brandenburgh, but not being sufficiently numerous to form a quorum, did not proceed to business. On the one hand the absenting deputies were invited to come and complete the constitution, and on the other threatened with dismissal in case of their refusal. But neither the invitation nor the threat seem to have been as yet successful. Up to the 1st inst. the minority had met only to adjourn. The motion to call up the substitutes has been again and again postponed. This curious position of affairs in Brandenburgh is daily weakening the moral influence of the King throughout the country. The Central Government of Germany, through their agent, Baron Gagern, do not seem to have yet succeeded in extricating him from his difficulties, although in the end their influence can scarcely fail of patching up a reconciliation. In Frankfort itself matters are scarcely in a much more satisfactory state. The Regent's cabinet is strongly suspected of covertly encouraging the reactionary movement both in Vienna and Berlin, while the constitution still "drags its slow length along." But patience! we must not expect too much from the recently-enslaved German people. In one short year they have made prodigious strides in the path of constitutional freedom. Their blunders have been few—their moderation gratifying—their reliance upon moral force hopeful for the future.

Ere the next issue of the *Nonconformist*, the election of the first President of the French Republic will have been decided, so far as the vote of the people is concerned. Should neither candidate obtain the requisite number of votes, as seems likely to be the case, the ultimate choice will rest with the National Assembly. What their decision would be does not admit of a doubt. It is melancholy to observe the unscrupulous means that are resorted to, both by the adherents of Cavaignac and Louis Napoleon, to secure the success of their respective candidates. In the early part of last week, the French National Assembly was startled by the announcement that government had resolved to send an expedition to Italy, with a view to the personal protection of the Pope. For this purpose an army of 3,500 men has been despatched from Marseilles to Civita Vecchia, there to await further orders. Ministers protested that they had no wish to interfere in the internal affairs of revolutionized Rome, but only intended to insure the safety of the Pope's person. Why then send so large a force, when a single frigate would equally well have answered the purpose? The expedition was manifestly projected in order to influence the forthcoming election, by propitiating the clergy in favour of General Cavaignac. That it will have this effect to some extent cannot be doubted. The Catholic clergy form a powerful and effective electioneering machinery throughout the country, whose influence in the rural districts is almost omnipotent. To buy their support, the French Government have had recourse to a most discreditable *ruse*, for which Cavaignac, if he succeed, will have to pay dearly. His opponent, not to be outdone, bids higher. Cavaignac dare not advocate more than the "liberty" of the Pontiff; Louis Napoleon, instructed no doubt by his future Prime Minister, declares himself in favour of guaranteeing not only his "liberty," but also his "authority." The Catholic priesthood is, in fact, appealed to by both candidates as the arbiter of the election—a state of things pregnant with danger to the future liberty of the country. Meanwhile the only candidate for the popular suffrages who disdains to have recourse to these dangerous and discreditable tricks to secure his personal triumph, has not retired from the field, as we erroneously stated in our last number. M. de Lamartine has formally announced that he neither solicits nor desires votes, but that he will accept such as are given to him. His pure and unselfish patriotism shines with redoubled splendour amidst the disreputable intrigues of the contending candidates. Would that the French nation were worthy of such a statesman!

Meanwhile the Pope himself, lost to the respect and confidence of his subjects, has fled from "the eternal city," and arrived in safety at Malta—a fugitive on British soil! His future course is veiled in obscurity. Perhaps he will there await the result of the efforts which will, no doubt, be made by France, or Austria, or the British Government, or all three combined, to restore once more his lost authority. Lord Palmerton will, doubtless, rejoice in the opportunity of reinstating th head of the Catholic Church.

LATITUDINARIAN INTOLERANCE.

THE contest now going on in the West Riding of Yorkshire is driving out to the surface in unseemly spots some of the evil humours which have long lurked in the social body. Our contemporary, the *Spectator*, has noticed one of them—the general lack of faith in a commanding purpose. We fancy we may do some service by directing public attention to another—the violent intolerance of latitudinarianism. The bigotry of belief finds no quarter, and, assuredly, *we* shall demand none for it—but the bigotry of no-belief, frantic and foaming as it occasionally shows itself, provokes scarcely a condemnatory exclamation, and actually walks the earth under the name of ultra-liberalism. We have no sympathy with either variety of the fierce passion—but for wire-haired, snarling, worrying, wolfish malignity, the last must be held to bear the palm.

In as few words as possible we will describe the class upon whom our animadversions are intended to light. Generally speaking it comprises men of fair and even liberal education, tolerably well informed on all subjects but that of religion, Whiggish, for the most part, but sometimes Radical in their political principles, cherishing an unbounded faith in the powers of the human mind, and possessed with a notion, scarcely admitted, even to themselves, that all mental and moral improvement in this world must result from a process of manufacture, not of growth. Their own religious opinions, if they have any, are loosely and negligently held—and to those of others, whatever they be, if kept within the limits of opinion merely, they accord a most impartial tolerance. Their own indifference serves them for charity. But let the religious sentiment display itself in earnest conviction, in unyielding faith, in truthfulness of character, and zeal of practice, and it matters comparatively little what the doctrines are with which it is associated, these amiable latitudinarians become positively savage. Their gentleness all at once forsakes them. They speak in the true fire-and-faggot accents. "Drivelling sectarianism, fierce intolerance, antiquated bigotry, nauseous

hypocrisy," are the poisoned shafts which they let drive at their victims. "Maworm," and "the bray of Exeter-hall," are seldom omitted. Indeed, so far as that portion of the public press is concerned which represents intolerant latitudinarianism—and, unfortunately, it is not small—an observant man may predict with all but infallible accuracy, the treatment, and even the terms, which a public man professing earnest religious convictions, will have at its hands. For rancour, it will outvie the bitterest sectarianism going.

Untruthfulness is one of the prominent characteristics of this class. They are dishonest to the core. We have witnessed, over and over again, with unutterable loathing, the deliberate malice with which they will evoke the unworthiest prejudices, and let them loose upon the object of their hate. To misrepresent, and then denounce, they are not merely ready, but, from long practice, dexterous. Whatever in the conduct or speech of their victims is open to perversion, they exaggerate—whatever tends to explain or qualify, they suppress. They will brand a man with a nickname which suggests, concerning him, a lie—and after it has been refuted in every possible way, they will stick to the *soubriquet* with as cool an effrontery as if it were truly descriptive. They appear to boggle at nothing which suits their purpose. A candidate's professions, speeches, past history, and social reputation—all pointing consistently in one direction—shall be set aside as undeserving of even a passing allusion; and it shall be persisted in, in the teeth of evidence, that it is for the opposite direction he is making. And an antagonist candidate, avowedly attached to what is falsely imputed to the other as a crime, shall be patted on the back as evincing the very virtue in which the other is said to be deficient. We have seen more than enough of this to make us sigh forth the fervent prayer, "May God in his mercy preserve us from intolerant latitudinarianism!"

We have freely spoken our minds of Sir Culling Eardley Eardley, and having done so, no readers of ours will suspect us of blindness to his defects. But, certainly, the base mode in which he has been assailed by our charitable and honesty-loving latitudinarians, would prick us into defence of our worst foes. Sir Culling professes ardent attachment to the Protestant faith—and refuses to endow Romanism, because, in his judgment, it is error. Now, in the ground of his opposition to that most worthless of political measures we have no sympathy. We deeply regret its having been put forward—and we regard the use of such a plea before a political constituency, as inconsistent with an intelligent appreciation of anti-state-church principles. But unless a deep conviction of the truth of our own religious opinions, an earnest love to them, and a zeal to promote them, constitute what the *Times* calls "religious malignancy," we cannot comprehend the justice, or the common honesty, of assailing Sir Culling as a fierce, narrow-minded bigot, incapable of estimating the first principles of religious freedom. He has himself stated, that he would give to the Catholics every civil advantage which he either enjoys or seeks for himself. He proves his sincerity by a reference to his conduct on the question of Catholic emancipation. He resigned his pretensions to the representation of Edinburgh, because he would not seek magisterial force in aid of a better observance of the Sabbath. He cannot, therefore, be assailed as a champion of intolerance, and a sour-minded Puritan, as he has been, and continues to be, without gross injustice. To hold that Romanism is a deadly error, is surely a very different thing from refusing to give it an equal chance with all other religious systems. And whilst the West Riding candidate is willing to give to all spiritual opinions "a clear stage, and no favour," he may surely be allowed to cherish and avow attachment to that which he deems most in accordance with God's truth.

But no! for earnest religious conviction, even when it claims no unfair advantage, our latitudinarians have no terms of endurance. Mr. Denison, who *is* intolerant, and avows it—who will seek all that is to be got for his own sect, but will grant nothing to others—not having been identified with any manifestation of religious earnestness, is, of course, a gentleman—old fashioned, it may be, but still greatly to be esteemed. Sir Culling Eardley, who is *not* intolerant, and who would put, as soon as, in his judgment, may be, all religions upon an equality in the eye of law,—who would neither proscribe on the one hand, nor endow, on the other—is a relentless bigot—a gloomy specimen of the dark ages—a man in whose heart all the springs of charity are dried up—a narrow-minded ranter of the exploded "No-popery" cry—in short, a persecutor in the egg. His professions pass for nothing with our most candid latitudinarians. His protestations are never mentioned. What would reveal him is suppressed. What would expose him to be misapprehended, is torn from its context, and exhibited in a distorting light. And all this meanness, dishonesty, and falsehood, is perpetrated in the name of liberalism, and charity. This is not intolerance—oh, no!—there is no persecution, no bitterness, no nasty sectarianism in this. Everything is fair against your "whining, canting fanatic." Pretty religious freedom that must be which does not sanction the running down of "a smooth-haired Methodist," "A fine land of liberty, indeed, in which a man may not wallop his own nigger."

Now we take leave to intimate that intolerance is intolerance, in whomsoever it appears—shuffling is shuffling—and falsehood is falsehood. These vices are as disreputable when a "saint" is to be hunted down, as when a Papist, or an infidel. There is no excuse for them in any case. Men of every creed, and men of no creed, ought to impale and expose them wherever they show themselves. But if in one association rather than another, it is our duty and our interest to give them the chastisement they deserve, it is when they are found in close connexion with high patriotic professions and broad political principles. In such company they become doubly disgusting—like a profane oath from the mouth of a beautiful woman. The Whig press is thoroughly polluted with this disposition—even the Radical press has in some instances taken the taint. The evil temper has been called out by the West Riding election, because Sir Culling Eardley has furnished a tempting mark for the shots of every intolerant latitudinarian in the empire. We do believe that had the bitterest Tory in the empire been dealt with in the same spirit of determined misrepresentation, perversion, and intolerance, every decent man in the empire would have cried "Shame!" But for a man to be known at Exeter-hall, or to have the repute of earnest piety, is enough, now-a-days, with a large class of political philosophers and liberal journalists to justify any amount of fierce invective, and even bitter persecution—and in the world of clubs, cliques, coteries, and conductors of public opinion, "what is sauce for the goose is *not* sauce for the gander."

CRIME IN GREAT BRITAIN.

"How are we to check the vast increase of crime in this country?" is a question which politicians and journalists have bandied about of late years with wonderful iteration. And, too frequently, the inquiry has turned out to be merely the frontispiece to a job. One valuable result, however, has followed upon this half-serious, half-hollow pertinacity of demand. Plodding men have got together a vast mass of statistical information—philosophical minds have drawn inferences from them, and philanthropists have cast about for remedies.

In the *Eclectic Review* for the present month, an elaborate, and, to our thinking, a deeply interesting paper on this subject occurs. The writer proves by the most irrefragable evidence, that crime in England has passed its grand climacteric, and is now steadily declining. So far, good. Let us fervently hope we have seen the worst—and, perhaps, by wise legislation, and benevolent social activity, we may yet reduce it to something like a manageable mass. Three parts out of four of it, we venture to say, might be prevented, without the smallest increase to our national burdens.

The staple materials out of which crime is produced, are absolute want, migratory pauperism, deficient employment, and local density of population. We do not mean that either of these conditions is absolutely necessary to the manifestation of crime, but unquestionably, taken together, they furnish this country with the bulk of its criminals.

There is a stratum of society in most of our great cities, and some of our manufacturing towns, lying far out of sight of common observation, which misery and squalor seem to have marked out as peculiarly their own. The wretched members of this class have no visible means of livelihood, no scope for cultivating a sense of decency, no stimulus to morality, no incentives of an external character to aught but crime. Out of this fetid morass, come our swarms of "juvenile delinquents." It is difficult to deal with this class in any manner which holds out even a remote hope of ultimately getting rid of it. "Ragged Schools," stimulated by emigration as a prize for the deserving, may do something—but more minute investigation must be made into the numbers constituting the class, into their habits, hopes, fears, and mode of life, before any very salutary impression can be made upon them. A searching and intelligent inquiry, conducted with kindliness, must, we think, precede any successful attempt to cope with the evil, which the existence and growth of the class are perpetually engendering.

Just above these, but floating rather than fixed, may be ranked what poor-law authorities would designate the "casual poor." Mr. Cochrane, the unsuccessful candidate for Westminster, has entitled himself to great praise for the zeal and self-denial with which he has pushed his inquiries on this subject. It would seem from his statements, corroborated by official returns, that the burden of providing these unfortunate people, most of whom are honest when thrown into the class, with some subsistence until they can find employment, would, if equalized over the whole population, be trifling in the extreme. Under present arrangements, they are mostly treated worse than brutes, herded together at night without regard to cleanliness, warmth, or decency, and turned out in the morning, with ruffled temper, and with tainted morals. The mode of treatment adopted towards this class by men anxious only to "keep down the rates," has produced more criminals than almost any other cause. Indeed, it could not do otherwise—and it could hardly have succeeded to a greater extent, even if invented expressly for the purpose of breaking down all the safeguards of morality.

Similar in its influence, although not to an equal extent, in increasing the amount of crime in this country, may be mentioned local density of population. The writer in the *Eclectic*, in the article above referred to, finds crime proportioned, in any given district, to the comparative amount of town population. As human beings are crowded together, incentives and opportunities for evil-doing multiply. The mischief is greatly aggravated by the selfishness of landed gentry. To clear their estates of paupers, they pull down every cottage not absolutely required by the few labourers who till the soil, and force the poor into our large towns for shelter. The evil might be greatly mitigated by the adoption of a national instead of a parochial assessment for poor rates, and by suitable organizations in every town for providing comfortable house-room for the working classes.

Deficiency of employment, another fruitful source of crime, must be met by carrying out to its fullest extent the principle of free trade, by a vigorous retrenchment of our public expenditure, by an equitable adjustment of the burden of taxation, and by a sweeping reform of our monetary system.

The account given in another column of Lord Ashley's conference with the London thieves—an account which will be read with thrilling interest—illustrates a truth upon which we have often insisted, that under the most unpromising and repulsive exterior, and beneath many folds of prejudice and guilt, there is yet in every human bosom an inner self—a latent consciousness—to which if you can find your way by kindliness and true sympathy, you may all but infallibly master the heart. Crime is seldom beloved for its own sake. The feelings which attend it may be often boisterous, but are never gladsome. Give criminals a feasible chance of righting themselves, and how many a one would leap to avail himself of it. Our social laws, perhaps necessarily, shut the door upon any contemplated retreat from criminality. What was originally an erring, and, perhaps, a hasty choice, is confirmed into an insurmountable doom. Lord Ashley has led the way to a new view of the whole subject; and we earnestly hope that his noble example will stimulate others to take up the inquiry at this point. The question raised by the conduct of the philanthropist, is one which it interests all classes to ponder, and, if possible, to solve.

THE LONDON SACRED HARMONIC SOCIETY.—The two performances which have taken place at Exeter Hall during the present season, under the auspices of this society, have dispelled any fears which might have been entertained as to its success. Although but an infant in point of age, it exhibits the mature vigour of manhood, and will bear a favourable comparison with its longer-established rival. It is now clear that there is ample scope for the efforts of both societies in the improvement of musical taste, and in the attempt to make the masterpieces of the great composers familiar to the inhabitants of the metropolis. Perhaps the popularity of the "London" Society may, in some degree, be attributed to the alteration in its scale of prices, which admits a portion of the public who have heretofore been deterred from these performances on account of the expense. But it has other claims to the patronage of the public. On Friday last the "Messiah" was performed a second time at Exeter Hall before a very crowded audience, who appeared highly delighted with the effective manner in which this *chef d'œuvre* of Handel was sustained throughout. The solo parts were taken by Miss Birch, Miss Dolby, Mr. Sims Reeves, and Mr. Phillips, who sung with their accustomed spirit and effect.

REV. J. SHORE.—At a meeting of the Associate Ministers in the East of London, held at Wycliffe Chapel, Rev. A. Reed, D.D., in the chair, the following resolutions were unanimously adopted:—"That this meeting do sincerely and fervently sympathize with the Rev. J. Shore, A.M., under his severe and continued afflictions. That they deeply lament, for the sake of our common religion, that any Protestant church should continue to pursue a course so absurd in itself, and so oppressive in its results, and which can be sustained only by an appeal to arbitrary and absolute law-courts, which have been condemned by the national voice; and especially they protest against the proceedings, not merely as injurious to an individual and a particular church, but as a serious and daring, though subtle, encroachment on the liberty of Englishmen, and the standing and rights of every class of honest Nonconformists."

UNITED STATES PRESIDENTIAL ELECTION.

To the Editor of the Nonconformist.

DEAR SIR,—Two most important elections, in two great countries, each great republics, have been in progress so nearly at the same time, that we hear the results of both almost simultaneously. The one republic has existed in its present form for sixty years, notwithstanding all the predictions that it would be an utter failure; and it appears, at present, to offer a better guarantee of permanent stability, and of safety to life and property, than any of the most ancient and most firmly consolidated monarchies of continental Europe. The other is in its infancy, and is an object at once of much hope and much fear. As it is obviously formed on the model of the transatlantic representative democracy, it may be not uninteresting, at a time when much speculation prevails as to forms of government, to look a little into the constitution of the United States, which, improved upon that of the parent country—being practically, so far as representation is concerned, what ours is in theory—has presented an example to France.

Republican North America is, as nearly as possible, Radical. It has a biennial parliament, almost universal suffrage, and the vote by ballot. Men are denounced as revolutionary here who ask reform to be so far extended; but our American brethren wisely resolved, that, when they were framing a constitution, they would make *one which would last*. They wished to avoid the turmoil and agitation which would, of necessity, be the result of new reform bills in antagonism to "finality." They adopted almost the widest possible suffrage, knowing that CONTENTMENT, *a necessary element of good government*, could not be secured while a great portion of the population had the brand of exclusion on them; they required that their representatives should appear before them once in two years, to give account of their stewardship, acting on the plain, Franklin-like maxim, that "short reckonings make long friends;" and their object being, that their Government should act on the will of the people, they adopted the ballot to secure the free expression of that will. They thus secured themselves from the contests that would be sure to arise, were the multitudes to be excluded from all share in enacting the laws which they would be called upon to obey, and in the imposition of taxes which they would all be compelled to pay.

But they went beyond this in their prudent regard to future peace. They saw, from the example of England, that important districts or towns might fall into decay, while other districts or towns might rise into great importance. They guarded against the anomaly of Old Sarum with two members, and Manchester with none. They resolved that there should be *a decennial re-distribution of seats*, according to the relative population of the respective districts to be represented. To show the extent of the changes that have quietly, without discussion, without heat or disturbance, and as a matter of course, taken place in the distribution, I have drawn out the following list of the number of members allotted to each state, at the commencement of each period of four years, since the adoption of the Constitution in 1789 until 1845.

	1789	1793	1797	1801	1805	1809	1813	1817	1821	1825 & 1829	1833	1837 & 1841	1845
New Hampshire	5	6	6	6	7	7	8	8	8	8	7	7	6
Massachusetts	10	16	16	16	19	19	22	22	22	13	14	14	12
Connecticut	7	6	6	6	7	7	6	6	6	6	6	6	6
New Jersey	6	6	6	6	6	6	6	6	6	6	6	6	7
Pennsylvania	10	15	15	15	18	20	23	25	25	23	24	24	24
Delaware	3	3	3	3	3	3	4	4	3	3	3	3	3
Maryland	6	8	8	11	11	11	11	11	11	8	8	8	8
Virginia	10	21	21	21	24	24	25	25	25	23	23	23	23
South Carolina	7	8	8	8	9	9	9	9	9	9	9	8	7
Georgia	3	4	4	4	6	6	8	8	8	8	8	8	8
Rhode Island	1	2	2	2	2	2	2	2	2	2	2	2	2
Vermont	3	4	4	4	6	6	6	6	6	5	5	5	5
New York	10	13	13	16	19	19	29	29	29	26	34	34	34
Kentucky	2	4	4	6	8	10	12	12	12	14	11	11	10
North Carolina	5	5	5	8	9	9	11	11	11	11	13	13	11
Tennessee	3	3	3	5	5	6	8	8	8	8	9	9	10
Ohio				1	1	3	6	6	6	19	21	21	21
Louisiana							3	3	3	5	5	6	6
Indiana										7	7	9	10
Mississippi										1	4	4	4
Illinois										3	3	3	3
Alabama										5	7	7	7
Maine										7	8	8	8
Missouri										2	5	5	7
Arkansas										1	1	2	2
Michigan											1	3	3
Total	69	133	139	138	176	175	217	217	235	261	288	294	325

It will be seen by this list how the share in the representation was altered as the relative importance of the several states altered. In 1801, Virginia stood as the first in its share of representation; now it stands fourth. New York stood fourth at the former period; now it stands first. Massachusetts stood second in 1801; now it stands sixth. Pennsylvania stood third at the former period; now it stands second.

North Carolina stood in the fourth rank in 1801; now it stands in the seventh. Ohio, at the former period, had not enough of inhabitants to be entitled to a representative; now it stands third. Maryland stood in the fifth rank in 1801; it now stands in the fifteenth. Indiana, which had no representative till 1817, stands now in the sixth class.

South Carolina, in 1801, stood in the seventh class; now it has fallen down to the ninth. New Jersey, which, at the former period, stood in the seventh class, is now in the eleventh. Illinois, which had no representative till 1821, now stands in the ninth class, occupying the same rank as the old state of South Carolina.

While the object was to apportion representation according to population, it was seen that, under the original apportionment of one member for every 30,000, the House of Representatives would become too numerous for a purely deliberative assembly. There were not so many proofs of wisdom in the British House of Commons, with its 658 members, as to create any desire to have the legislation of so large a mob. An act was passed, and approved 25th June, 1842, that from and after the 23rd March, 1843, the House of Representatives should be composed of members agreeably to a ratio of one representative for every 70,680 persons in each state. It will be seen by the list of representatives for each state in 1845, that although an extraordinary increase had taken place in the population, the number of members sent to the House was not so great as to deprive it of the character of a deliberative body.

In the election of President, each state, by popular vote, appoints electors equal in number to the number of representatives it is allowed to send to Congress. These electors elect the President, and if any candidate has an actual majority of votes there is no appeal from the voice of the people. If no candidate has an actual majority, the election falls into the hands of the House of Representatives, who select the President from the three candidates who stand highest on the returned list. For the first term, commencing 4th March, 1789, Washington was elected as President unanimously. He was again elected unanimously for the second term, commencing 1793. In the third term, commencing 1797, John Adams was elected by 71 votes, being only one beyond the required absolute majority. For the fourth term, commencing 1801, Thomas Jefferson had 73, being only three beyond the required majority, and Aaron Burr having also 73 votes, the choice fell on the House of Representatives, who chose Jefferson. In the fifth term, commencing 1805, Mr. Jefferson had nearly an unanimous election, having had 162 votes out of 176, the whole number of electors. For the sixth term, commencing 1809, James Madison had 122 votes out of 175. For the seventh term, commencing 1813, James Madison was again elected, having 128 votes, while his opponent, De Witt Clinton, had only 89. For the eighth term, commencing 1817, James Monroe was elected, having 183 votes, while his opponent, Rufus King, had only 34. For the ninth term, commencing 1821, James Monroe was re-elected almost unanimously, having had 231 votes out of 235. For the tenth term, commencing 1825, Andrew Jackson had 99 votes, John Quincy Adams 84, W. H. Crawford 41, and Henry Clay 37. The required majority being 131, it devolved on the House of Representatives to elect from the three who stood highest on the list, and they chose John Quincy Adams. For the eleventh term, commencing 1829, Andrew Jackson was elected, having had 178 votes, while Mr. Adams had only 83. For the twelfth term, commencing 1833, Andrew Jackson was elected by a great majority, having 219 votes, while Henry Clay, who stood next to him on the list, had only 49. For the thirteenth term, Martin Van Buren was elected by 170 votes; Mr. W. H. Harrison, who stood next to him on the list, had 73; the able Daniel Webster had only 14, and those were from the single state of Massachusetts. For the fourteenth term, William H. Harrison was elected by 234 votes, Martin Van Buren having only 60. For the fifteenth term, commencing 1845, James K. Polk was elected by 170 votes against the 105 recorded for Henry Clay. For the sixteenth term, as I predicted in my letter from Philadelphia, dated last June, from which you made an extract in your last week's paper, the "compromise" candidate, General Taylor, was elected by a majority of 36 votes over the number of state votes recorded for Cass. New York has 36 votes, which, at the last election, went to the Democratic candidate; they have now been thrown into the Whig scale, solely, as I believe, from the belief that under the Presidentship of Taylor, there would be a greater probability of peace with this country being preserved.

It is often urged as a reason against a wider extension of the suffrage in England, that there would be great tumults at elections. There are two millions of electors in the United States, and at the recent election, in thirty states there was not so much riot as took place in the single borough of Stockport, when Mr. James Heald was elected.

ARCHIBALD PRENTICE.

St. Stephen-street, Manchester, Dec. 4th, 1848.

The Egyptian Government has issued an order, forbidding women to wait at funerals, or to resort to the burial grounds.

SPIRIT OF THE PRESS.

THE POPE.

(From the *Examiner*.)

We have equal commiseration for the poor Pope and for the more liberal and enlightened of his subjects. Both he and they were sincerely desirous of correcting the absurdities of despotic government, and entering upon some kind of a new and constitutional system. But how was this possibly to be managed? A Czar or an Emperor is difficult enough to force down and coerce into a constitutional sovereign, but after all the thing is not impossible. Two or three revolutions and changes of dynasties, exile, and starvation, will at length fashion an old reigning family into constitutional princes. But a Pope, that singular offspring of the dark and of the middle ages, what could be done with him to fashion him to the ideas and the possibilities of modern times?

A potentate who in the middle of the nineteenth century pretends to be infallible, who has a great cure of souls all over the world, and who is thinking of it, and the dignity attached to it, far more than of the comfort and prosperity of the few millions committed to his temporal charge—a sovereign who has his primatial relations to support with all the courts of Europe—how can he condescend to think of the commercial relations or the financial burdens of his own little state?

It was all very well when a people were like the grass of a meadow, springing up of themselves to be bruised down by tyranny or mowed down by war, and suffering themselves to be made hay of by their prince whilst the sun shone. It was easy to be a prince then. But now every herb of this popular grass has got life and sensibilities and individualities within it, and cries out loud enough to frighten the lord and his mowers. The poor Pope himself is aghast at such a miracle, which his infallibility cannot enable him to comprehend.

What is a Pope to do with his people, and what are the Romans to do with the Pope? For it is quite evident that each are in the other's way. The Pope is a priest, and, as he ought to do, is caring for the Church. The Romans say, we are too large for Church serfs. We are lay men, strong men, intelligent men. We have wants, feelings, faculties, like the rest of the world, and we must be governed like the rest of the world. We are Italian, and must deliver oppressed Italy. The Pope very naturally will not hear of fighting. We want to look into our affairs, our houses, our industry. What can I do with my cardinals, answers the Pope, unless I entrust to them the privilege of governing you?

Only conceive England governed by an archbishop—it matters little whether Puseyite or Low Church. In either case his ideas of temporal government are limited to the one sacerdotal sphere. Only think how his Grace at Lambeth would legislate for free trade, or for the courts of Westminster, or for the Stock Exchange. What would he do with the navigation laws, or how manage his brother John of Tuam, by Irish admininistration? The very idea is so absurd, that it reads like an extract from "Gulliver's Travels." But it is no such thing. It is a page from contemporary history—it is the annals of Rome in 1848. The poor old archbishop of the Roman diocese is attempting to govern Central Italy by an admixture of his own middle aged rights and the bran new political ideas of the present century. No wonder his holiness has failed, and that the people and himself are in such an entanglement as ecclesiastical and popular annals combined have never equalled.

But what perhaps is more extraordinary than all is, that the most revolutionized, most modernized, most advanced, most democratic, most anti-religious state and commonwealth in Europe, is precisely the one that marches to support and keep in *statu quo* the old Pope and his Popedom. General Cavaignac, who won his truncheon on the barricades, and who is as stern a republican as any in Rome's most republican day, sends off his legions to defend the Pope from the mob at Romulus. 1848 lends its hand to 1048—the foremost institutions of the nineteenth century to the most backward institutions of the year one. We must again betake ourselves to "Gulliver's Travels," or the "Arabian Nights," for a parallel to this.

But there is something more comical than even General Cavaignac taking the Pope by the hand; and this is, two companies of British marines mounting guard on the Vatican! The descendants of those barbarous Anglo-Saxons Pope Gregory so much admired, come to protect his successor. It is pity they are not clad in Harry the Eighth's beefeater uniform. The Yeomen of the Guard, still decked in the Regimentals of the Reformation, replacing the Swiss National Guards in the Papal ante-chamber! How it would delight the soul of Lord Roden, and what a speech it would make for that ex-British lion, Sir Culling Eardley!

For our part, we are in much fear for the Pope. We fear his empire is past restoration: and that neither the Croats, nor the Beefeaters, nor the Garde Mobile, nor all three united, will be able to restore him, or again set his triple tiara quite straight upon his revered head.

RETAIL POLITICS.

(From the *Spectator*.)

The two candidates for West Yorkshire are proper representatives of English feeling. Mr. Beckett Denison, the favourite on the side of the gentry, has been known of old as a gentleman of most gentlemanly politics. He is an intelligent "Liberal Conservative,"—so intelligent, that he can discern a

political necessity when it is over-ripe; so liberal, that he will obstruct nothing which is respectable enough in the numbers and station of its support to make assent judicious; so Conservative, that he will destroy nothing except what it is desirable to throw overboard to save the rest. Mr. Denison is a Conservative whom Whigs may like and Radicals support. Sir Culling Eardley is a younger and a newer man, known to Exeter Hall, but not to Parliament; yet he is far advanced in the transition state, having made considerable progress in abating his opinions down to the Parliamentary level, so that really he would make a very fair representative, as men go, for almost any party. On most points of current politics he has learned to compete very creditably with the most approved slopsellers of opinion—dealers in doctrines which do not exactly fit anybody, but which anybody may wear. On the suffrage question, for example, he actually agrees with everybody. He glances at the probability of a latent preponderance of opinion in favour of universal suffrage: at present he is himself for household or municipal suffrage, but he is prepared to accept any "instalment;" and as he does not propose to take the initiative, he cannot be irresistibly impatient for anything—he will be quite content with any amount in that respect, from all to nothing. So in regard to the connexion of Church and State, he is in principle quite a voluntary; only he will make no aggression on the Established Church. Like the philosophical poet who was questioned as to his lunching needments, he is ready "to take anything that is going forward." It is quite delightful to think of the perfect immunity from care with which West Yorkshire must await the ultimate throw of the election between two candidates whose opinions differ so little except in the form of the statement—a Churchman whose tolerant rule Dissenters might take for that of a Dissenter; a Dissenter under whose unaggressive zeal Churchmen might live as securely as if he were an Archbishop. Election agents may find it profitable to be for the nonce in as great a pucker as Lawyer Dowling, and non-electors may shout for Roebuck, but practically very little hangs by the election beyond the name to be substituted in Mr. Dodd's "Parliamentary Companion" for that of "Morpeth" (Viscount).

This is one of the blessings conferred upon the country by the Reform Bill; which called into existence that great medium class for whose favour Whigs, Tories, and Radicals, have competed in a race of moderation, until excesses are nearly obliterated in one mean level of self-adjusting opinions gravitating towards negation. It is a blessing, however, not wholly unmixed. The converting of political opinion from the form of aggressive doctrine into that of passive optimism is very convenient in quiet times; and the great aptitude which our politicians have acquired in making professed opinions for every variety of demand in the retail market quite equals the industrious skill displayed in any other branch of domestic manufacture. The supply overruns the demand, and there is the usual effect—great cheapness of opinion, immense cheapness of candidates. But we doubt whether this striking change in the general state of public feeling is altogether wholesome. There is a marked tendency to eschew positive opinions. Opinion is made up into a negative form. It is comminuted for the convenience of the market, until at last you can have the smallest possible dose of opinion in the most copious wash of neutral diluent. Politics are reduced to a retail system. It is a consequence which might have been foreseen, that anything in the way of national sentiment is almost gone—frittered away in small calculations. The universal tolerance or "good feeling" charms one, until it is viewed in the dangerous aspect of political indifferentism, a Cockney effeminacy in matters patriotic. It is saying too little to complain that the affairs of a country have dwindled to the scale of parish business, because even parish business is stricken with the bland paralysis of "good feeling." Now this frame of the public mind is all very well while the matters in active discussion keep to the scale of parish business, and while revolution takes no shape but that in which it can be dealt with by the constable: but is such a state of the country permanently guaranteed? Again we doubt. Many a hazardous problem stands for future solution.

* * * *

[There is much truth forcibly expressed in the above article, but the *Spectator* is scarcely the quarter to which we should have looked for such an exposition of one of the most serious failings of English society in the present day. If we recollect aright, he has been rather forward amongst his contemporaries in discouraging, if not denouncing, men of positive opinion and earnest purpose in matters of politics and religion as "narrow-minded," "impracticable," and "fanatic."]

THE PRIEST POWER IN FRANCE.

(From the *Patriot.*)

From the very commencement of the revolution of February, the part taken by the Romish priesthood in France, has exhibited, on the one hand, the subtle and accommodating character of Popery, and, on the other hand, the necessity under which the political leaders have felt themselves, of securing their concurrence and support. It was hard to say, at first, whether priests or people joined with most zeal in planting trees of liberty. Catholicism and Republicanism were seen embracing each other. The victory of June was celebrated by *Te Deums*; and "the Catholic religion was officially charged with rendering funeral honours to the dead, lamented by their country." The Romish *Tablet* has congratulated its readers on the strength of the representations of its Paris correspondents, that the Catholic religion has gained strength by the overthrow of the Monarchy. By humouring the sentiment of a fickle and an ignorant populace, the priests have apparently obtained sufficient influence to determine the result of any appeal to universal suffrage. In vain had General Cavaignac endeavoured to propitiate their favour. He was not their man. M. Thiers, who, before the revolution, was the avowed and inveterate opponent of the clergy, began his new career by announcing, that he looked to them as the main supporters of social order; and it is by their means that he is now looking to be brought back into power as the Minister of Louis Napoleon.

The offered intervention of the French Government for the protection of the Pope, is looked upon in France as but a dexterous stroke of policy, on the eve of the Presidential election—a bid for popularity against the Prince. The Paris correspondent of the *Times* speaks of the "great moral effect of the first intervention of the French Republic being in favour of *a Monarch*, and *against Democrats believed to be in revolt.*" It is certainly a very curious turn of affairs; and, with almost as much consistency, M. Bastide might have made an offer of a few French regiments to protect the person of the Prussian Monarch against his rebellious subjects. But every one sees the real object. If the Pope wishes to leave his capital, he will, we make no doubt, find a way of doing so with perfect safety; and he may possibly deem Malta a preferable asylum to Fontainebleau. Our quizzical contemporary of the *Standard* suggests that Ministers may possibly invite "His Holiness" to take up his residence at Dublin!

The *Times*, however, being determined that General Cavaignac and M. Bastide should not have all the honour of interposing on behalf of the persecuted "Head of the Catholic Church," declares the employment of foreign power to have become indispensable; hopes that a large British naval force has already proceeded to Civita Vecchia; and hints, moreover, that "both at Leghorn and at Genoa, the presence of British men-of-war would be not less useful to the *lawful governors of those countries* than to our own commercial interests."

The common interest of France, England, Austria, Sardinia, and Naples is, to compel this torrent of anarchy to subside within the channel of legitimate popular rights.

We cannot discover that the article from which we take these significant expressions is from a foreign pen, as it does not betray the *usual* marks of translation; but a writer who can speak of England's having a "common interest" with the perfidious and sanguinary despot of Naples—a common interest with Sardinia and Austria—can surely be no Englishman. The "leading journal of Europe" is, we all know, the common journal of European bureaucrats.

The "moral effect" of the proffered intervention of the French Republic is intended, however, to operate upon the Catholic priesthood of France, rather than upon the democrats of Italy. It is, in this point of view, a symptom only of the state of parties, and of the danger which threatens republican freedom from the political influence of the hierarchy. Truly, the Roman Catholic clergy have lost nothing by the Revolution. Their incomes are secured by the democratic budget; the Legislature is opened to them; universal suffrage gives them a vastly preponderating influence in the elections; and, in spite of the Republican motto, "Liberty, Equality, Fraternity" (a motto, by the way, which has disappeared from the public documents), Monseigneur Bishop is Monseigneur still. The throne of the barricades is subverted; the Orleans dynasty has passed away; but the Church-and-State system of Louis Philippe has survived; and the Constitution has already begun to prove almost as accommodating as the Charter.

The Government and Secular Education.—The Rev. Evan Davies, of the Normal College, Brecon, in a letter to the *Principality*, says:—"Much has been written and said of late respecting the willingness and ability of the Government to give aid from the Parliamentary grant towards schools in which a *secular education* only is given. After hearing strong assertions made, and very uncharitable expressions used towards those who insisted on believing that the Government required religious teaching, I wrote to Dr. Shuttleworth, requesting information whether a school professing to give only secular instruction might receive aid according to any minutes now in use, and received a decided and unequivocal answer. I am only sorry that Dr. Shuttleworth declines to sanction the publication of it, as that would once for all settle the question, and show the falsity of the views which have been very assiduously circulated for some time on the subject. If any gentleman is now disposed to assert that the Government do not interfere with religion, and that aid can be procured for schools in which secular instruction only is imparted, I challenge him to put the question to Dr. Shuttleworth, and publish his answer if Dr. S. will allow him, or else to apply to me privately, and I shall be able to satisfy him."

Votes for Workmen.—The members of the Dudley Freehold Land Society, numbering 125, and subscribing for 150 shares, have recently purchased a piece of land, about three acres, at Queen's Cross, in close contiguity to the town, and therefore an eligible situation for building. It was purchased at 1s. 3d. per square yard. The members are now in treaty for the adjoining piece of land, measuring about the same number of acres, which is the property of Lord Ward. The society is now enrolled.

DEATH OF THE RIGHT HON. CHARLES BULLER.

(From the *Spectator.*)

The death of Mr. Charles Buller, President of the Poor-law Board, was known in town on Wednesday, and produced a general shock. Mr. Buller died at an early hour that morning, at his house in Chester-place, Belgrave-square. A few days previously, he had undergone a surgical operation for a most painful disorder; the operation succeeded, but Mr. Buller had never been robust, and the debility consequent on the operation terminated fatally in fever.

The following particulars of Mr. Buller's career are gleaned from several sources, but chiefly from the *Morning Chronicle*, corrected on some points by our own knowledge:—

The deceased was the son of Mr. Charles Buller, a younger son of Mr. Buller of Morval. Mr. Charles Buller, sen., distinguished himself in the civil service of the East India Company: the family had great Parliamentary interest in Cornwall, and members of it had long represented West Looe, a nomination borough, which was swept away by the Reform Bill. Mr. Buller, the subject of this notice, represented it at the time, and voted for the bill. In 1832, he was returned for Liskeard, which he continued to represent until his death; and we have, consequently, no fluctuations of political fortune to record in his case, such as are to be found in the public lives of most other prominent men in the House of Commons. By the good understanding between himself and his intelligent constituents, Mr. Charles Buller was always relieved from anxiety with respect to his seat in Parliament: he was therefore the more at liberty to pursue his intellectual bent, and to fix upon the public mind the true impress of his character.

Mr. Charles Buller was born at Calcutta, in August, 1806. He received his education at Harrow School, Edinburgh University, and Trinity College, Cambridge. At Cambridge he was a distinguished member of the Union Club; and even there he was remarkable for the qualities which afterwards distinguished him in the House of Commons—for his pioneering in the unattempted or forbidden regions of discussion, and for his vivacity and wit. At college he made the acquaintance of Thomas Carlyle, with whom he studied for some time. He took a bachelor's degree in 1828; but we are not aware that he aimed at or achieved higher University honours.

Mr. Charles Buller became a barrister of Lincoln's Inn, but not till a year after he had been returned to Parliament. His maiden speech was made in 1830, on Mr. Davenport's motion on the Currency. It is not necessary to enter very minutely into his Parliamentary acts, because his reputation does not rest so much upon his votes, or upon any specific course of political action, as upon his peculiar talents as a speaker, and latterly as an administrative officer. Mr. Buller was always theoretically in advance even of that liberal section of the Liberal party to which he might be said to belong. His votes counted as one upon each question, but his speeches were worth much more. He was a steady opponent of the Corn-laws long before those who have since given him office "took up" that question. He was against property qualification for Members; in favour of triennial Parliaments; in favour of removing the Bishops from the House of Lords; and on almost every question of that class he was always ready to support the Radicals, even down to questions which were almost beneath the calibre of his mind. But, on the other hand, he was always a steady supporter of the Poor-law Amendment Act, and voted and spoke in favour of National Education. In 1833 he stood forward to move an adverse amendment to the Irish Coercion Bill; and on several other occasions, too numerous to require mention here, he appeared far in advance of the then opinions of the party who afterwards adopted him as an ally and an administrative assistant. The first decisive step he made on his own account in Parliament, which can be said to have established him in the high opinion of his contemporaries, was his speech on the Public Records—a luminous and brilliant effort, full of knowledge most lucidly conveyed, and pregnant with valuable suggestions, which were afterwards adopted more or less in legislation. But that speech, like almost all Mr. Charles Buller's speeches in the House of Commons, was weakened by an unfortunate propensity to indulge in a habit of joking for joking's sake; so that, for many years, the real sterling talent of his Parliamentary displays was obscured by what appeared a triviality of mind not to be corrected or overcome. Still it was impossible even for him to destroy the effect from time to time produced upon his hearers by his intellectual power, and by his minute practical acquaintance with the details of any subject he touched upon. Steadily, and in spite of himself, he made his way with the House; and although the Whigs could scarcely count upon him as a supporter during the greater portion of his Parliamentary life, yet when their policy had approximated somewhat nearer to that which in theory he had always advocated, the transition on his part from a state of independence to the acceptance of office was almost natural and inevitable.

Mr. Buller was first prominently brought forward in public business, however, by the zeal and ability with which he promoted a better knowledge and practice of colonization. In that pursuit he was a cordial, though not a servile, disciple of Mr. Edward Gibbon Wakefield; and he made himself very useful as an active and intelligent advocate of the new views in Parliament. When the Earl of Durham was sent as Governor-General to Canada, after the first rebellion, Mr. Buller accompanied him as Chief

Secretary. At the same time, Mr. Wakefield proceeded to Canada, and was deeply engaged in the investigations which resulted in the celebrated "Report" on the state of the colony, presented to the Queen by Lord Durham after his return. The Report had the benefit of that nobleman's signature and sanction, and he unquestionably took a real share in framing it: Mr. Buller's name appears to Appendix B, and besides his official responsibility for that portion, he contributed largely to the composition of the main document. He has, however, publicly acknowledged Mr. Wakefield's participation, in terms which indicate that he regarded that gentleman as at least his own co-equal in the *authorship* of those remarkable State papers.

On his return from Canada, Mr. Buller commenced the practice of the law in Colonial and Indian appeals before the Judicial Committee of the Privy Council. His treatment of colonial affairs was distinguished by extensive and accurate information, and also by great tact in selecting the sources for extending his information on special branches. These acquirements, with his powers as a debater, pointed him out as a desirable acquisition for the Whig Ministry; and shortly before their expulsion from office in 1841, he received a more regular appointment from Lord Melbourne as Secretary to the Board of Control. When Lord John Russell took office as Premier in 1846, Mr. Buller became Judge-Advocate-General, with the understanding (so the semi-official programme of the reconstructed Government announced) that he was to be a sort of extraneous Colonial Minister—though unattached to the department which had so severely felt the lash of his censure as a speaker and a writer. This supposed arrangement proved to be a delusion, and Mr. Buller found himself in a false position. Even as Judge-Advocate-General, however, his genuine reforming impulses found some vent: if he failed to increase his repute as a colonial politician, he did not fail to leave behind him beneficial traces in the legal part of his functions by a remodelling of the Mutiny Act. The circumstances under which he held the office explain his willingness in accepting one with duties more arduous, less cognate to his previous pursuits, and remunerated by a smaller salary; not, indeed, that Mr. Buller was impelled either by necessity or disposition to make serious account of the pecuniary part of the business. His final appointment to the office of President of the Poor-law Board was at once received with approbation by the public; and so far as he had the opportunity of developing his aptitude for the discharge of its functions, that approbation has been confirmed.

Mr. Buller was a ready and felicitous extemporaneous speaker; but he was accustomed to prepare for important occasions by the composition of his intended speech, which he reduced *in extenso* to manuscript. He was also a practised writer for the public: at one time he contributed largely to an evening newspaper; and whenever journalism was assailed in his presence in society, never hesitated to declare himself a member of the "press-gang" and a "gentleman of the press." He wrote occasionally for the leading reviews. There is no reason to conceal that he was the writer of those papers on *Responsible Governments for Colonies*—first published in the *Colonial Gazette*, and afterwards republished by Mr. Ridgway as a little volume—in which he unearthed "Mr. Mothercountry."

Although the young statesman's easy disposition and good-fellowship made him tractable as a colleague, the trueness of his intellect and his sterling conscience compelled him to obey the appeal when it was made to strict reason or high principle; hence, with strong, personal, and party sympathies, he was anything but a mere party man. The influence which his conduct had fairly earned was well proved in the unbroken faith accorded to him even when he disappointed the hopes raised by his supposed appointment to be an auxiliary to the Colonial-office, under Lord Grey; we have reason to believe that Mr. Buller was deceived when he accepted the appointment of Judge-Advocate-General on that understanding.

His removal to the Presidency of the Poor-law Board was an unexpected but useful application of his services. He carried to the hopeless subject of the poor-law an enlarged view, an original and just conception, and above all a warmth of feeling, which redeemed that much-abused law from odium, and gave the *coup-de-grace* to Anti-poor-law agitation. During his brief occupation of the office, he had set on foot improvements in the practice which at once admitted the play of more generous principles and facilitated the working of the law; and he had paved the way for more substantial amendments.

THE "BARBARIC SPLENDOUR" OF THE COURT.—The Household troops not affording sufficient protection to her Majesty, the Court has attached to it a "military establishment" of its own, costing no less than £12,129! The "Gentlemen-at-Arms" and "Yeoman of the Queen's Guard" are, however, by no means so formidable as their cost might lead us to anticipate. Indeed, the latter body was instituted by Henry VII., for the very pacific purpose of bringing up the dishes for the royal table, taking down and putting up the royal beds, removing the tapestry, and other equally dignified employments! They are now exempt from these toils, and their duties, as well as those of the Gentlemen-at-Arms (until lately more truthfully styled "Gentlemen *Pensioners*"), are limited to lining the passages of the Palace and the House of Lords on state occasions—£12,129 per annum for animated statues!—*Reformer's Almanack on "Court Expenditure."*

ELECTION INTELLIGENCE.

WEST RIDING OF YORKSHIRE.

The writ has been received and proclaimed by the Under-Sheriff: the 11th instant is fixed for the nomination, the 14th and 15th for the poll.

Each candidate is making a tour of the Riding, and addressing the people in the great towns. Sir Culling E. Eardley has been at Sheffield, Barnsley, Huddersfield, Bradford, and Wakefield; and Mr. Denison at Barnsley, Bradford, and Wakefield. Neither candidate has much altered his electioneering position; each seems to address the same audiences with dexterity and success. At Bradford, the two candidates confronted each other, and addressed the same audience from the same hustings; competing with good-humoured rivalry and a certain astute candour in the endeavour to secure the popular favour. For instance—

A Mr. Copley asked if the candidates were in favour of abolishing copyholds and making all leasehold tenures?

Sir Culling Eardley: "Why, gentlemen, these are very sharp questions."

Mr. Denison: "Ah, you have never been in Bradford before."

Sir Culling Eardley: "No, I never was in Bradford before; but when I am member, I hope to come back again." He thought it would be desirable to have all tenures alike.

Mr. Denison would not vote for any such thing. . . .

Mr. Copley: "Are you in favour of abolishing church-rates?"

Sir C. Eardley: "Yes."

Mr. Denison: "No" [great laughter].

Mr. Rawson asked if they were in favour of abolishing the Ecclesiastical Courts?

Sir Culling Eardley: "I should wish to give a reason."

Mr. Denison: "Why, my good friend, reasons are never satisfactory to your opponents, and your friends do not want them."

Sir Culling Eardley: "Ah, but they are satisfactory to the electors." So he gave his reasons and his opinion too—shortly, that the Courts had oppressed Mr. Shore, and such courts should be abolished.

Mr. Denison agreed that Mr. Shore had been hardly used, but would preserve the courts.

A Chartist, named Lightowler, proposed that they should take a vote as between Mr. Denison and Sir Culling. This was done, and the votes were three to one in favour of Sir Culling. Lightowler next called for a show of hands as to the merits of Mr. Roebuck, when the greater part of the meeting, including the Tories, held up their hands for him. Lightowler denounced the hypocrisy of the Tories, in thus making a show of hands for the man to whom they were bitterly opposed.

Sir Culling: "Gentlemen, let there be no mistake about this matter. It is to the poll I shall go [loud cheers]. And to the top of the poll I hope and mean to go [renewed cheers]; and if I am your representative, I will endeavour to do my duty both to rich and poor [cheers].

Mr. Denison repeated that he also intended to give the electors an opportunity of recording their votes at the poll.

Mr. Denison was followed by the hooting and groaning of the crowd, who marched after the procession to the Talbot Inn.

At the close of the proceedings, Mr. Denison put his thumb to his nose, and with his hand described the elongation after the manner of the most admired "Hookey-Walker." The crowd caught the idea, and followed their patron's example, much to the amusement of the lookers on.

On Wednesday Sir Culling was at Pontefract, and on Thursday at Doncaster. At the latter place he addressed a meeting of 1,200 persons, and had the show of hands in his favour.

The *Doncaster Gazette* says:—We feel it an act of justice to state, and it will be seen from the report of the proceedings, that Sir Culling answered the respective questions in a straightforward and candid manner, eliciting frequent marks of approbation, and giving evident satisfaction to those who had hitherto felt considerable objections to the nomination of the hon. candidate at Normanton. We may here state that Sir Culling is the grandson of the late Lord Eardley, a member of the corporation of Doncaster, and is cousin to the present J. Walbanke Childers, Esq., the hon. member for Malton. In person he is most prepossessing, of middle stature, dark featured, and, we believe, numbers forty-five summers. We have seldom listened to any public man with greater pleasure; and his chaste and colloquial style of instilling home truths into the minds of his hearers, and the good tempered and calm manner in which he replied to the questions put to him, were such as to win the good opinion of every one present, and secure him a most enthusiastic reception.

SIR CULLING AT WAKEFIELD.

On Friday afternoon, about 4,000 persons attended in the Corn-market, to hear Sir Culling E. Eardley explain his political views. Mr. Todd, of Dewsbury, moved that the Mayor of Wakefield do take the chair. G. W. Harrison, Esq. (the Mayor), on taking the chair, stated that a letter had been written to the solicitor of Mr. Denison's committee, wishing them to hold their meeting at the same time and place, but this was refused. The Mayor then introduced

Sir C. E. EARDLEY, who stated that he felt particularly gratified in having the opportunity of standing forward to address the people at Wakefield, as it was the place where the farmers of Lincolnshire met the spinners and manufacturers of Lancashire, and expressed the hope that he would receive a fair hearing. He said he would address the farmers particularly on the question of church-rates, county-rates, and the game-laws. With regard to the former, he conceived they were unjust, and would at once vote for their abolition. County-rates, he conceived, pressed with undue severity on the farmers generally, and he would considerably modify them. The game-laws he thought ought to be in a great measure abolished, as the effect of them invariably was to destroy the crops of the farmer, and induce the committal of other crime. He then went over the same topics as those urged at Leeds, and in the same terms. With regard to economy, he remarked that his opponent had stated at Bradford that he likewise was in favour of it; and, in proof, said, that as chairman of the Great Northern Railway, he had been a party towards reducing the salaries of all the clerks on that line. Now his (Sir Culling's) opinion on the matter was this, that he had commenced at the wrong end of the stick. First, he would say, reduce the salaries of your great ones, and then come down, if need be, to your clerks. But apart from this, he did think it was high time that some searching and systematic investigation took place into our national expenditure. In every branch of the State, there was the grossest and the most glaring peculation and extravagance. With regard to the great questions of free-trade, he said that was virtually settled, so far as corn was concerned—and he did not see why, as we had free-trade in corn, we should not also have free-trade in tea and sugar. He would also allow the produce of all countries to be admitted free, and in such ships or bottoms as they thought fit to send. The following questions were then asked the candidate:—

First.—What measures are you prepared to support towards the regeneration of Ireland?

Sir CULLING said, this question reminded him of one he had somewhere heard of a lady asking a gentleman to relate to her the history of France before December. But he might say, he would vote for every measure, come from whatever party it might, which would, in his opinion, benefit that country. At the same time he did not think that the repeal of the legislative union would benefit Ireland. It might save England money, but assuredly Ireland would be the worse for it.

Second.—If a bill were brought into Parliament for the separation of Church and State, would you vote for it?

Sir CULLING replied, that there were so many things connected with this question, that it was difficult to answer. His own opinion was, religion flourished best when not in any way connected with the State; but what he should do he could not then say.

Third.—Are you in favour of shortening parliaments, and to what extent?

Sir CULLING: I am in favour of triennial parliaments.

Fourth.—In your address at Edinburgh, in 1846, you are reported to have said that the tendency of the Bible was in favour of extending the franchise. What are your reasons for now altering that opinion?

Sir CULLING: I do not remember what I stated at Edinburgh; but I hold a similar opinion, and shall be prepared to carry it out as public opinion demands it.

Fifth.—Would you abolish capital punishmenis?

Sir CULLING: I think capital punishments have signally failed in doing that they were intended to do; and I am in favour of their abolition so soon as the public demand it.

Sixth.—Are you prepared to exonerate the bishops from their duties in the House of Lords?

Sir CULLING: I prefer voting for practical measures; but I had rather the bishops' time were taken up in attending the religious duties of their dioceses rather than in the House of Lords.

Seventh.—Are you prepared to do justice to the Jews, by granting them equal privileges with Christians?

Sir CULLING: Yes, certainly, they should be equal participators in all privileges and immunities of my countrymen;—I answer this question the more readily, as my grandfather was a Jew.

J. BRIGHT, Esq., M.P, previously to the show of hands being taken, addressed the assemblage at great length, on behalf of Sir Culling E. Eardley, urging upon the Liberals the necessity of union, and placing beside Richard Cobden a man who would vote for liberal and progressive measures. His own opinion was, the broader you make the basis on which your institutions rest, the greater the probability of their remaining firm. He said he had an high opinion of Sir Culling, and was satisfied he was an honest man—one who came before them the advocate of free trade—one who would freely open their ports to the fleets of all nations—one who came advocating retrenchment and economy, and not one who merely sheltered himself under that term. He maintained that, never to his knowledge had any candidate come before a county constituency holding such liberal and comprehensive views as Sir Culling E. Eardley. For himself, he had faith in the people, and were a measure brought in to give them the municipal franchise, he would vote for it; were it to give to every householder the suffrage, he would vote for it. "If it were proposed that, as far as it might be consistent with a certain and very excellent registration, to extend the suffrage further even than that, I would not, in case the public mind considered such a thing to be safe—and I believe they are rapidly tending to that point [hear, hear]—stand in the way of such an arrangement as would satisfy the minds of the great mass of the people [loud cheers]. Why, the same principle which guides you in selecting men to discharge public duties in your parishes, influences you also in choosing members of Parliament. Mr. Denison is a member of the Church of England, which is in the possession of £5,000,000, or £6,000,000 annually. [An exclamation of "More than that."] It may be more, but I put it at a low estimate, as I would rather understate than exaggerate the amount. Then, in addition to this, there is an immense revenue derived by the Irish Protestant Church, and Mr. Denison is so great a friend of civil and religious liberty, that he would retain all that he has for his own sect now, but he would not give to any other sect a single farthing out of the puble taxes. [Loud cries of "hear, hear."] He says he would endow more bishops in our colonies. [Hear, hear]. Do you know how much you pay out of the taxes for the support of the bishops in our colonies? Are you aware that you do not pay less than £46,000 a-year for that alone? ["Shame, shame."] There can be no mistake between the two candidates. I support Sir Culling Eardley because I have a conscientious conviction that the principles he has avowed are in harmony with the true interests of Yorkshire and the kingdom at large. Those principles harmonize politically with my own. I have made great struggles and some sacrifices for them. [Applause.]

A show of hands was taken on behalf of Sir Culling Eardley, and a majority were held up in his favour, and the proceedings terminated.

Mr. Denison addressed a meeting of his friends from a separate hustings.

PROPOSAL AND WITHDRAWAL OF MR. ROEBUCK.

Mr. Roebuck's admirers have at last broken ground in his favour. A large meeting, chiefly of Chartists, was held in his favour at Leeds on Wednesday; at which Mr. Carbutt, Mr. Baines, and some other of Sir Culling Eardley's supporters, appeared, and attempted to turn the tide of opinion. Their explanations were replied to by Mr. Luccock and others; ultimately they were hooted into silence; and resolutions were passed appointing a deputation to wait on Sir Culling with a request to withdraw, and on Mr. Roebuck with a requisition for him to start as a candidate.

In answer to the application of the deputation, Mr. Carbutt forwarded a copy of the resolution proposed by Mr. Solly, at the meeting of delegates at Normanton, and adds—"The delegates were fully aware that a meeting was convened at Leeds to consider whether Mr. Roebuck should be brought forward or not; they, however, entirely deprecated such a meeting, and expressed their unanimous opinion in the accompanying resolution. Under such circumstances, and considering moreover that an appeal from a majority of a meeting of 10,000 electors and non-electors to a meeting comparatively so small as that of last evening, is no certain indication of the opinion of the electors of the Riding, the committee beg me to inform your deputation that they do not feel themselves called upon to comply with your request."

On Saturday it was announced that Mr. Roebuck had declined to be put in nomination as a candidate. In his letter to Mr. Fairbairn, containing this announcement, dated from the Reform Club, Dec. 1, he says:—

I am told, and I believe the statement, that after all that has occurred, success is not probable. A part of the Liberal electors have been so anxious in the pursuit of a particular object, as to allow themselves for the moment (and I hope it is only for the moment) to forget and neglect the interests and wishes of that immense body from whom the great moral force of the Liberal party has always been derived—I mean of the non-electors. A sectarian, and not a national, flag has been raised. The watchwords of "Civil and Religious Liberty" have been for the instant disunited; and the grand motive force of a generous patriotism has been disregarded and laid aside, in order to have its place supplied by the more intense, but far less generous, far narrower feeling of religious antipathy. This, for many reasons, I consider most unfortunate. The immediate result will probably be the success of the Conservative candidate; the somewhat more remote, but much more important consequence may be, the permanent separation of the Liberal party itself. To this latter effect I have more especially directed my attention, and to it would most respectfully solicit the attention, not only of my friends, but of those also who, while they entertained liberal opinions, have resolved to adopt and support a candidate whose previously expressed political opinions have been in direct opposition to their own. Upon this resolution I will not presume, on the present occasion, to hazard an opinion—except in so far as regards the future. My great object during the whole of my political life has been the steady advancement of rational freedom. From the pursuit of that object no temporary expediency, no personal ambition, no party or sectarian passion, has made me swerve; and I now wish so to improve the present incident, as to make it subservient to this great end of all my endeavours, by healing all differences between those who have long been friends, and uniting them again into that bond of fellowship, which has in past times produced glorious results, and which will, if it be maintained, lead to others not less worthy of admiration and gratitude.

The freeholders of Manchester who have resolved to support Sir Culling E. Eardley number about 1,500.

MEETING AT ROCHDALE. — On Thursday night, those gentlemen who have votes for the West Riding of Yorkshire met at the Public Hall, Baillie-street, in compliance with a circular issued on the preceding day; John Bright, Esq., M.P., was called to the chair. He addressed the meeting on the respective merits of the two candidates, and recommended them to support Sir Culling Eardley. The meeting was unanimous in support of Sir Culling Eardley, and a committee was formed consisting of the following gentlemen:—John Bright, Esq., M.P., chairman; John Peter, treasurer; Charles Walker, secretary; John Hoyle, James Tweedale, Samuel Heape, Jun., William Sugden, George Mansell.

The excitement of the contest has spread to London. A large number of gentlemen in the Temple, both Conservative and Whig, who have votes for the West Riding, have formed a committee for Mr. Denison, and expect to poll 160 out of some 200 Temple votes on his side.

THE WESLEYANS AND SIR CULLING EARDLEY.—We are happy to hear that letters have been received by members of the Wesleyan body in the West Riding, from the Rev. Dr. Bunting, the Rev. Dr. James Dixon, Thomas Farmer, Esq., treasurer of the Wesleyan Missionary Society, and other leading members of the connexion, expressing their high admiration of Sir Culling Eardley's character, and their deep interest in his success as a candidate for the representation of West Yorkshire—*Leeds Mercury*.

At the Wakefield meeting, on Friday, Sir Culling informed the meeting that "his great-grandfather was a Jew, and he was not ashamed of it."

SOUTH DEVON ELECTION.—Mr. Kekewich has resigned all pretensions to represent South Devon at the coming election. The following extract from this gentleman's printed circular explains his reason for so doing:—"I find that in consequence of the opinion which I entertain with regard to some provision for the Roman Catholic clergy in Ireland, the number of requisitionists is not sufficient to induce me to disturb the peace of the county, and I therefore shall not offer myself as a candidate." Sir R. Lopez will probably be returned unopposed.

REPRESENTATION OF LISKEARD.—It is very generally reported that Mr. Samuel Trehawke Kekewich will be a candidate to represent this borough in Parliament in the room of Mr. Charles Buller; and it is believed that there will be no opposition to his return. Mr. Kekewich frequently contested the representation of Liskeard with the late Mr. Buller, but was invariably unsuccessful.

FOREIGN AND COLONIAL NEWS.

FRANCE.

FRENCH INTERFERENCE AT ROME.

In the French National Assembly, on Tuesday week, M. Bixio questioned the Government on the affairs of Italy. He sought to know the situation of the Anglo-French mediation. He called attention to the accounts which had arrived of what is taking place in Rome; and declared that the Democratic party had made war on the cause of liberty. It was commenced by a cowardly assassination, and is now finished by an attack upon his Holiness the Pope.

General Cavaignac himself replied:—

I have to state that the negotiations are going on. As soon as it was possible after the outbreak at Vienna to apply to a regular Government, we insisted on the necessity of a prompt solution being given to the Italian question. This representation has been attended to, and I hope soon to be able to state that some determination has been come to on the subject.

As to the question of Rome, it was only the day before yesterday that an official despatch informed us of what had taken place; and yesterday we sent orders to Marseilles to have 3,500 men embarked on board steamers lying there, for the purpose of proceeding without delay to Civita Vecchia [hear, hear]. In addition, M. de Courcelles has been sent to Rome as Envoy Extraordinary. We did not wait to take the orders of the Assembly on the question. In the first place, the case appeared of exceeding urgency; and next, we believed that we were acting altogether in unison with the wishes of the Assembly [cheers]. We reserved to ourselves merely to come here afterwards, and relate what we had done, feeling convinced that we should obtain your approbation [cheers].

General Cavaignac read the instructions given to M. de Courcelles. They directed him to proceed at once to Rome in quality of Envoy Extraordinary: "your mission having for object, to intervene, in the name of the French Republic, to have his personal liberty restored to the Pope, should he have been deprived of it. Further, should it happen that he has withdrawn from Rome, to offer him a proper reception on the part of the French nation [cheers]. You are not to interfere in any way in the political affairs passing at Rome; your mission being confined to the purpose just stated relative to his Holiness the Pope. . . . . You are to see that the troops be quartered at Civita Vecchia, or in the immediate neighbourhood, so as to be able to act as may seem best for the success of your mission—namely, the safety of the Pope, and his temporary withdrawal to the territory of the Republic. Such conduct is in full accordance with the old policy of France, which we cannot now depart from; it relates to the aid which ought to be given to the Pope's person."

M. Ledru Rollin wanted a discussion at once; but the Assembly resolved that it should be had on Thursday.

On Wednesday morning, all the Paris papers announced, that "it is by mistake that a journal announced yesterday that the Pope had been obliged to quit Rome." Some of the Opposition papers commented with ridicule on the alacrity with which troops had been sent to rescue the Pope before he was in danger, and declared that the whole affair was an election manœuvre to favour General Cavaignac.

In the Assembly, on Thursday, M. Ledru Rollin opened the debate on the Roman affair; condemning the intervention as needless, inopportune, and counter to the spirit of the Paris revolution of February, which was to vindicate nationality against foreign dominion, and popular against monarchical rights: Rossi was assassinated because he was a "foreigner." M. de Montalembert gloried in the honour to the Republic from its having placed the sword of Charlemagne at the disposal of the virtuous Pius the Ninth. The sentiments of these speakers were followed up by other Deputies. M. Dufaure disengaged the particular intervention from general European politics. The sole question was this, Could the intervention be regarded as a declaration of war? That he considered impossible, in presence of the specific instructions to the ambassador, that the personal safety of the Pope was alone to be cared for. General Cavaignac moved a resolution "approving of the measure of precaution taken for the safety of the Pope's person, and reserving ultimate decision till all the facts are fully known." This was carried by 480 votes to 63.

LOUIS NAPOLEON'S MANIFESTO.

To counteract in some degree the influence of General Cavaignac's triumph on Saturday week on the pending canvass, the Buonapartists felt that something must be done immediately; and to meet this demand the following address was issued on the following Monday:—

Louis Napoleon Buonaparte to his Fellow-citizens,—To recall me from exile you named me representative of the people. On the eve of the election of the first magistrate of the Republic, my name presents itself to you as a symbol of order and security. These testimonies of so honourable a confidence are rendered, I am aware, rather to my name than to me, who have as yet done nothing for my country; but the more the memory of the emperor affords me its patronage, and inspires your suffrages, the more do I feel bound to declare my sentiments and my principles. There must be no misconception between us. I am not an ambitious man, who sometimes dream of the application of subversive theories. Educated in free countries, in the school of misfortune, I shall always remain faithful to the duties which your suffrages shall impose on me, and the will of the Assembly. If I am named President, I will not retreat before any danger, before any sacrifice, to defend society so audaciously attacked. I will devote myself wholly, without mental reservation, to consolidating a Republic, wise in its laws, honest in its intentions, great and powerful by its acts. I shall engage my honour to leave, at the end of four years, power consolidated, liberty untouched, and a real progress accomplished. Whatever may be the result of the election, I shall bow before the will of the people; and my concurrence is given by anticipation to any just and firm government which re-established moral as well as physical order, which effectually protects religion, family, and property, the eternal basis of all society, which takes the initiative in all reasonable reforms, calms animosities, reconciles parties, and thus allows the disturbed country to rely on the morrow. To re-establish order, is to restore confidence, to provide, by establishing credit, for the temporary insufficiency of resources—to restore financial prosperity. To protect religion and family, is to assure the liberty of worship, and the liberty of instruction. To protect property, is to maintain the inviolability of the produce of labour, is to guarantee the independence and security of possession—indispensable foundations of civil liberty. As to the reforms that may be effected, the following appear to me the most urgent:—To adopt such rigid economy as, without injury to the public service, will allow a diminution of the most onerous burdens of the people; to encourage enterprises, which, by developing the riches of agriculture, may in France and Algeria afford employment to unemployed artisans; to provide for the old age of the operative classes by suitable institutions; to introduce into our industrial laws the ameliorations which tend not to ruin the rich for the advantage of the poor, but to found the welfare of each on the prosperity of all; to restrain within just limits the number of *employés* dependent on the state, and which often make a free people a people of mendicants. To avoid that dangerous tendency which induces the state to execute itself what private parties could do as well or better than it. The centralization of interests and enterprises is a kind of despotism. The principle of a republic is opposed to monopoly. And lastly, to preserve the press from the two excesses which always compromise it—arbitrary interference, and its own license. With war, there could be no cure for our ills. Peace, then, would be the most intense of my wishes. France, at the first revolution, was warlike, because she was compelled to be so. To invasion she responded by conquest. Now she is not provoked to it, she may consecrate her resources to pacific ameliorations, without renouncing an honest and resolute policy. A great nation should hold its peace, or never speak in vain. To care for the national dignity, is to care for the army, whose patriotism, so noble and so disinterested, has been often mistaken. In maintaining the fundamental laws which are the strength of our military organization, the load of the conscription should be lightened, and not aggravated. Not only the officers, but the subalterns and soldiers who have so long served under the banners of the country, must have a certain provision made for them. The republic must be generous, and place faith in its future. I, who have known exile and captivity, look forward with the most ardent hopes to the day when the country may, without danger, abolish all proscriptions, and efface the last traces of our civil discords. Such are, my dear fellow-citizens, the ideas that I shall carry to the exercise of power, if you elect me to the presidency of the republic. The task is difficult—the mission most important, I am aware; but I do not despair of discharging it, in calling to its accomplishment, without distinction of parties, the men whose high intelligence and probity recommend them in public opinion. Moreover, when placed at the head of the French people, there is an infallible means of effecting good—that is, to desire it.

It is stated that this manifesto was written by M. Thiers himself.

LOUIS NAPOLEON (says the *National*), when he appears before company, is preceded by a chasseur in livery, who solemnly announces his entry by the words, "The Prince." The ladies rise, and make an avenue for his royal highness, who advances, *à la Napoleon*, with one hand behind his back and the other in his waistcoat!

THE PRESIDENTIAL ELECTION.

The Paris correspondent of the *Economist*, writing on this subject, says:—

It is very difficult as yet to decide, what is the exact state of the public opinions about the two principal candidates. I think, however, that the following analysis may be relied upon.

All the inhabitants of the country will vote *en masse* for the Prince. Nothing will alter their resolutions, and the eloquence of Cavaignac will be entirely lost upon them. If all the peasants were to go to the poll, it would give Napoleon more than six millions of votes. But, it is supposed, scarcely one half of this amount will vote.

In the towns all the old soldiers and many workmen who have not been allured into the party of the Socialists will be for the same candidate. The most of the workmen will vote for Ledru Rollin or Raspail.

The Bourgeoisie is divided, and Cavaignac chiefly relies upon their votes. But a great part of the middle class are hesitating, and both candidates endeavour to cajole them.

All the papers who support the candidateship of General Cavaignac, affect not to fear the result of the election of the 10th of December. But I know, by several friends of M. Cavaignac and M. Marrast, that they have lost every hope that Cavaignac's name will be at the head of the poll. All the present endeavours are to prevent Louis Napoleon to obtain the absolute majority, because they feel assured that if the choice is left to the National Assembly, they will declare in favour of Cavaignac.

If I trust to a statistical account which was prepared

from the returns of all the editors of departmental papers, who were consulted upon the probable results, Louis Napoleon would obtain the 7-12ths of the votes, Cavaignac 3-10ths, and the Socialists 2-12ths. If Lamartine was not to desist of his candidateship he would have 1-10th, and Cavaignac 2-10ths.

The government know certainly these statistical accounts are correct, but they pretend that Cavaignac and Louis Napoleon will obtain each 5-12ths only, so that none would obtain the absolute majority.

It is certain that the National Assembly have shown themselves very partial for Cavaignac, and they would choose him for the Presidency. However, they will hesitate to make such a choice if, for instance, Napoleon obtains one million of votes more than his rival.

M. de Lamartine has addressed the following letter to the journals:—"It is impossible to reply personally to all the letters inquiring of me if I accept the candidature of the Presidency of the Republic. Will you allow me space in your journal to communicate my answer to the country? It is this: I do not canvass for votes; I do not desire them; but the Republic may yet have difficulties and dangers to pass through. Assumption in soliciting is as far removed from weakness in refusing as is devotion to one's country from ambition. This devotion compels me not to withdraw my name from the free choice of the country. I accept, then, the suffrages which shall be given me."—Lamartine.
Paris, Nov. 30.

LAMARTINE ON THE NEW CONSTITUTION.

The following characteristic speech delivered by M. de Lamartine at Maçon, on the occasion of the promulgation of the "new constitution," will, no doubt, interest our readers:—

Fellow Citizens,—You wish that I should consecrate by a few words the grandest act that can be accomplished during the passage of one generation upon earth,—the proclamation of its constitution. It is thus we place coin, stamped with the effigy of the age, under the foundation-stone of an edifice. I accede willingly to your desire. I pray the Supreme Mover of hearts to put upon my lips some of those truths which pass not with the moment (or day), which change not with ages, but which are found intact after the lapse of centuries, like the everlasting metal of which truth is made.

People! God alone is sovereign, because he alone is infallible, just, good, and perfect.

Human reason is the reverberation of God upon mankind.

Human reason, originated from God, inspired by God, the minister of God in us, is the only legitimate sovereignty of nations.

In the infancy of a people's existence, its intelligence is too little developed to enable it to govern itself by the authority of reason alone. It is ruled by tutors, conquerors, masters, tyrants, despots, by absolute kings, then by kings limited in their authority by laws, councils, and aristocracies; in a word, by mixed constitutions. In proportion as the reason of the people grows, liberty increases with it; then justice with liberty; then equality, that realization of justice; then spiritual brotherhood, that perfection of equality, which makes of a nation one family, and of all these families one humanity.

The reign of God thus manifests itself more and more upon the nations, till these masters, these tyrants, despots, and kings, these constitutions personified in a dynasty, disappear, and the spiritual sovereignty occupies their place. Then God reigns over us without other intermediary than our reason.

You see, then, this is, in principle, the direct rule of God. The reign of God, by the reason of all, is called the Republic. We now found the Republic!

The Republic is the government which has the greatest need of the continuous inspiration and benediction of God; for if the reason of the people is dimmed, or led astray, there is no longer any sovereign—there is an interregnum, anarchy, and death.

That a constitution may be durable and merit the sanction of religion, it must contain a principle, true, new, divine, or better applied in the government of empires. Without this, it is but a code of laws—it is soulless, lifeless, fruitless.

This new principle of the Republic is, the political equality of all classes of citizens.

The expression of this principle is universal suffrage; the result of this principle is the sovereignty of all; the moral consequence of this principle is the brotherhood of all. Never, until now, since the promulgation of the gospel, has human reason written in a law a sovereignty more rational, more universal, more legal.

We all reign in the measure of our reason, of our intelligence, our wisdom, our virtue; we are all kings of ourselves and the Republic!

But it is not enough to decree, and swear to, a constitution; we must have a people to execute it.

Let us raise our thoughts as high as God—

That he may more and more inspire this people; that he may give spiritual order to earth, as he has given material order to the stars, shining above us!

That he may bless the constitution!

That it may begin and end with his name!

That it may be full of him!

That it may endure in renewing and perfecting tself, like his works!

That it may be peace, order, justice, labour, instruction, light, beneficence, love, like him!

That it may multiply, pacify, and sanctify, the French people!

That in instituting the Republic of Rights and Duties, it may, above all, institute the Republic of Hearts!

That the men who shall be born after us, in reading this code, yet imperfect, may say:—

In the year 1848, the human mind made a step onward; and this movement of La France in the path of political perfection is traced in the constitution of the Republic.

Citizens! All progress is an effort.

All effort is pain.

All pain has its outward manifestation (*gémissement*).

Political changes involve labour. The people is the architect of its own future. May this truth be remembered by it. Posterity looks on.

Shame to the cowards who would draw back!

Prudence aux téméraires, who would precipitate society into the unknown!

Glory to the good, the strong-hearted, the wise, the persevering! May God be with them.

Let it be written at the foot of this constitution:—On such a day, of such a year, at such a date of its national existence.

Such was the work of the French people!

The Chamber of Accusation, and the Court of *Appels de Police Correctionnelle* of Paris, after having heard the Attorney-General, have decided against any prosecution of the ex-Ministers of the ex-King, Louis Philippe.

There are about 380 provincial journals in France. Of this number, the *National* states that 212 are opposed to the candidature of Louis Napoleon, though it does not appear that the whole of them are in favour of General Cavaignac: some few of them support Lamartine and Ledru Rollin. Of the remaining 168, only about 35 support Louis Napoleon with energy.

Marshal Bugeaud and the Prince of Moscowa (son of Marshal Ney) have been elected deputies to the National Assembly—the former for the department of Charente-Inférieure, and the latter for the department of Moselle.

AUSTRIA.

The Emperor of Russia.—The Emperor of Russia has sent his Aide-de-camp, Baron Lieven, on an extraordinary mission to the head-quarters of Prince Windischgrätz, to present him with the grand cross of the order of St. Andrew, and to invest the Ban Jellachich as a Knight of the first class of the order of St. Wladimer. The Prince's grand cross is the same that the Emperor had worn for the last ten years. Autograph letters to the Prince and Ban accompanied these distinguished honours. The letter to the Prince congratulated him on his occupation of Vienna with "those faithful troops who, under their leader, had conquered the criminal opposition of an anarchical faction, that had dared to raise the banner of rebellion in the very capital of the monarchy."

"It is your *intention*," continued the letter, "to wage war with the revolutionary party in other parts of the monarchy, wherever it may lift its head. By doing this, you and your gallant companions in arms will make a brilliant conclusion to a series of important services you have done to the cause of order and legality in Europe."

In the letter to the Ban, the Emperor says:—

Your evolutions, the offspring of brilliant military talents, brought you under the walls of Vienna on the eve of a decisive combat. Victory, of which so dazzling a part reverts to you, declared for the cause of right. . . . . Your noble endeavours to save the principles of social order and of an equality of rights from the violence of a frantic and guilty faction have given you the justest claims on my respect.

Opening of the Diet.—Ministerial Programme.—The Austrian Diet was opened at Kremsier on the 22nd of November. M. Smolka was elected President, M. Meyer being named first Vice-President, and M. Lasser, of Salzburg, second Vice-President. Thus the Presidency of the Austrian Diet is composed of a Pole, a Moravian, and a German; the Czechs have been completely thrown out. The Austrian Ministry, by the mouth of the President of the Government, Count Stadion, declared, on the 27th, their intentions to the Diet, at Kremsier. Wounds from past circumstances are to be healed, embarrassments are to be instantly set aside, and a new order of things is to be provided for. The Ministers take upon themselves the Government, "fully determined to put aside every unconstitutional influence, but to allow of such slight encroachments as may be required in the Executive powers." Freedom of speech, a constitutional monarchy, uprightly and without reservation founded on equal rights, and the free development of all nationalities, as also on the equality of all Members of the State before the law, secured by publicity in all the branches of the Legislature, the whole being bound together by the common bond of a strong central power—such is the Ministerial outline, followed by fair promises. "In Italy," they say, "our glorious army has prevailed over perfidy and treason; and still must it continue to uphold the integrity of the kingdom." A bolt is likewise launched against "the Burgher war in Hungary," and against the party "upheld by crazy people in their unjustifiable claims."

PRUSSIA.

The 27th, the day on which the Assembly met at Brandenburg, was inauspicious to the Government: the Left kept their word, and did not appear at Brandenburgh; and the Right and Centre were unable to make more than three-fourths of a House. In the absence of Von Unruh and all the four Vice-Presidents, Von Brunneck took the chair, as the oldest deputy present. The names were called over, and only 154 members answered—48 too few for a legal quorum. Written protests from Von Unruh and the Left were received; there occurred some scattered conversation—chiefly expressive of surprise that the Right had been so weak in numbers; the Assembly was formally declared incapable of coming to a legal vote; and it adjourned till the next day. As none of the Ministers are representatives, they did not appear in an informally constituted House; and their intended manifesto of policy is withheld for the present. A great number of spectators were present at the proceedings, and behaved with perfect decorum.

On the second day, the 28th, the absent deputies did not appear. So also on the 29th, the House adjourning from day to day. On the 30th, 182 members were present, and thirteen others had announced themselves on the sick list, but ready so soon as recovered to take their places; making the number 195, or seven less than the 202 required. A proposition was then made to adjourn until to-morrow; this was met by a counter proposition to adjourn for one hour. A division being demanded on the first proposition, it was declared to be adopted by an immense majority; and the House accordingly adjourned until the morrow at eleven. The general opinion was, that the Left Centre would appear, and that, in the event of this party fearing defeat, the whole of the Left would come down, in which case the Ministry will find itself most decidedly in a minority. They have let slip the golden opportunity, which cannot, perhaps, be recovered. Baron Gagern, who was to leave by the last train on the 30th, had been in conference with the Ministers two hours. The propositions he has made for an arrangement, have been listened to with civil attention; but both Crown and Ministers have firmly opposed all efforts at official or authoritative interposition. Notwithstanding this show of independence, the Cabinet had yielded in point of fact. The project of constitution *octroyé*, had been withdrawn, because, as it was said, Frankfort would protest; the project of dissolution had been withheld, because Ministers had been persuaded by the ultra-Right, that they might go further and fare worse; and the project of proroguing until December had been withdrawn, because the Left would probably all appear in their places, were their substitutes, on being called in, to turn out Ministerial.

CENTRAL GERMANY.

The Death of Blum.—In the Frankfort Assembly, on the 24th November, Mohl, the Minister of Justice, gave some information on the Blum affair. The third Commissioner, who started on the 17th, after the two who departed on the 14th, took instructions to demand of the Austrian Government an *atonement* corresponding with the magnitude of the offence of Blum's execution. No answer to the last despatch had arrived; but a letter had come from the first Commissioners, stating that Baron Wessenberg had received them courteously, and assured them that all proceedings against members of the Frankfort Chamber should be suspended. He subsequently despatched an officer to Prince Windischgrätz with orders in this sense. On account of the execution of Robert Blum, the people of Trieste have resolved not to return a deputy to the Frankfort National Assembly until they learn what steps have been taken by that body to protect its members.

State of Parties.—The correspondent of the *Daily News* mentions several coincidences which seem to indicate that the Central Government of Germany have been in secret understanding with Windischgrätz and Frederick William, and have played false to the country:—

I do not *yet* believe that it has, but it has given cause for suspicion. The events at Berlin leave little doubt that the reactionary movement is guided by a common understanding among the reactionary powers. The victory of Windischgrätz was the signal for Wrangel to attack the Berlin Parliament. The reaction may maintain its ground, even at Berlin, for some time; but here, no one who sees below the surface entertains a doubt that, eventually, it will lead to a new and terrible revolutionary outbreak. Who is to blame? Parties are at present preparing for a new struggle. The Frankfort Opposition, which has hitherto been split up into five or six coteries, has coalesced, and formed a central association, which is intended to be the nucleus of a *league* that shall embrace the whole of Germany. The *league* is to be named, "The March Association." Its object will be to defend against all assailants the results of the revolution of March, to establish journals, and to organize a legal and peaceable opposition throughout the empire. A sense of common danger has united in this association Republicans and Constitutionalists. In their prospectus they publicly avow that, for the purpose of insuring a victory over the common enemy, they merge for the present differences of opinion which will separate them again the very day that the triumph of the revolution over the reaction shall be achieved.

ROME.

FLIGHT OF THE POPE.

The Roman journals of the 17th state that Rome was again perfectly tranquil; the people having themselves removed the barricades erected on the previous day. The Swiss Guards had been disarmed, and were to depart from Rome that evening; the gates of the palace were delivered up to the Civic Guard, "and the Holy Father is now protected" by the latter. Cardinal Lambruschini escaped from the palace in the uniform of a dragoon.

The correspondent of the *Daily News*, writing on the 18th, says:—The Abbé Count Rosmini has declined the perilous task of presiding over our new Radical ministry. This is, perhaps, well, since, however profound as a metaphysician, he knows little of the actual world, and is more of an ascetic than a politician. The Pope has had recourse to Monsignor Carlo Muzzarelli, a popular and enlightened "*prelato*" (this term does not necessarily imply holy orders), and the new cabinet may be considered complete. The murderers of Rossi will, perhaps, never be known. I find now sufficient grounds for believing in a regular conspiracy to put an end to him, fifteen at least of the young men of Rome being privy thereunto. This is a sad state of society, and speaks badly for the education and moral inculcations received by the middle classes of Roman youth. But in point of fact, the whole town became an "accomplice after the fact," by ratifying and applauding the misdeed.

The *Contemporaneo* gives an anecdote which throws some further light on Count Rossi's extreme unpopularity:—"Prince Barberini having been named member of a commission created by Rossi, conceived himself obliged to go and thank him for it. He was no sooner announced from the antechamber than the minister said, 'Give me the *Gazette*,' and began to read it. After some time the servant returned to inform him that Prince Barberini

wished to speak with him. 'I am now reading the *Gazette*,' replied he, 'when I have finished the prince may enter.' The prince was kept in the antechamber accordingly, and an hour passed before he obtained an audience. Was there ever a more aristocratic minister than Rossi?"

On the 18th the new Ministry was installed, and issued its programme. The Ministers gave their full adhesion to the programme of the 5th of June :—

The principle of the nationality of Italy, they declare, proclaimed by our people and by the Chambers a hundred times, and accepted by us, has been sanctioned without reserve by the Prince, at the time when, with paternal zeal, he recalled it to the recollection of the Emperor of Austria, in his letter to that prince. Considering that, in order to gain this good, we must think it indispensable to execute the deliberations adopted by the Chamber of Deputies concerning the independence of Italy, our firm resolution to put in practice these declarations is nothing else but a frank adhesion to the wishes of the representatives of the people. No one will doubt our full adhesion to the programme of the 5th of June, which was received with so much enthusiasm by the deliberative Chambers. The convocation of a constituent assembly at Rome, and the drawing up of a federative act, are principles and maxims which we find laid down in the opinion expressed by our Chambers, for the convocation of a Diet at Rome, destined to discuss the general interests of our common country.

At the present day, when to this opinion, to that fundamental maxim, comes to be joined the ascent of the Prince, who also wishes to submit the decision of it to the Chambers; of the Sovereign whom the whole of Italy has saluted as the initiator of her liberty and independence, our heart beats at the idea of the proximity of the moment when we are allowed to hope that we shall at length see the birth of that federal compact, which, respecting the existence of the isolated states, and leaving intact their form of government, will serve to ensure the liberty, the union, and independence of Italy. This work will be perfected, in our opinion, when the glory of Rome and the venerated name of a Pontiff will have associated in the accomplishment of it.

Letters from Rome of the 18th speak of the Pope as still there, although he was reported to be suffering from serious attacks of epilepsy.

The French Government on Friday received the following telegraphic despatch :—"Civita Vecchia, Nov. 26, three p.m.—The Consul of France to the Minister of Foreign Affairs.—The Pope departed secretly on the 24th, at five o'clock in the afternoon. Rome is calm and indifferent. The Pope is on his way to France. The 'Tenare' has gone to Gaeta to take him on board. A vote of confidence has been passed in favour of the [Roman] Ministry."

INDIA.

Progress of the War in the Punjaub.—The overland mail brings advices from Bombay to the 2nd of October. There is no news yet of any effective movement as regards the operations on the north-west frontier of India, nor does it appear probable that we shall hear anything decisive until, at least, another month. Shere Singh slipped away with his force from Moultan on the night of the 9th of October. An attack was at first contemplated by General Whish on this body, but was desisted from on sufficient grounds, as it appears; namely, that the attack would have been a night one, against artillery, with the Dewan in the rear, and, on our part, a lack of the necessary cavalry force to ensure success. Orders have appeared, dated "Simla, October 13th," from the Commander-in-Chief of India, constituting a force of some 30,000 men, to be designated, "The Army of the Punjaub," and of which Lord Gough intended immediately to take the command in person. The intelligence, as regards the state of the Punjaub generally, shows but too clearly, that the whole of the lately-acquired territory is virtually in a state of rebellion, and that the machinations of the various parties in arms against our authority, are at present, and have been for some time past, directed on a combined plan of operations, the results of which are likely yet to develop themselves to a greater extent; although, happily, the checks the Sikhs have received, and our vigilance round Lahore, have much marred their plans. A rumour, which had been prevalent for some time, that Chuttur Singh and Shere Singh were playing a game ultimately to result in a combined movement, and attack on the capital, would appear by the latest advices to have been well founded, intelligence having reached Lahore that Chuttur Singh's forces were approaching in the vicinity of Wuzeerabad; and we are told that Sir F. Currie considered the intelligence sufficiently authentic to induce him to call for reinforcements from Ferozepore, consisting of Colonel Godby's brigade (of one European and two native regiments), with the Ferozepore brigade of five regiments of cavalry, with horse artillery, which had crossed the river in readiness for operations, and at the same time to recall, with similar instructions, Brigadier Eckford's brigade (of two native regiments and two companies of artillery) then on the march to reinforce the camp of General Whish. At that time Shere Singh had advanced on the other side to Sirdarpore, some thirty miles from Moultan. The probability that a *coup* might be attempted on the capital from some direction by the Sikhs in arms appears to have been entertained throughout by the Resident at Lahore, whose chief object it has been to secure the safe occupation of that and the two other chief points of strength in the Punjaub; and it serves to explain the fact, which otherwise we should have to regret, that General Whish had not at once been supplied, as regards the northern line of frontier, with any considerable reinforcement.

Attempt to Assassinate General Whish at Moultan.—A *Delhi Gazette extra* quotes a letter from Moultan, dated Oct. 21, which states that an attempt was made that morning to shoot General Whish as he was taking his morning ride, in front of the picquets, with some of his staff, and the usual small escort of irregular cavalry; the bullet whizzed harmlessly over without touching any one. The marauders were five in number, two of whom were captured by the gallantry of the duffadar, who received a severe sword-cut in the thigh. One of the prisoners will probably die of his wounds; his comrade is untouched, and the worst treatment he will probably receive will amount to two annas per diem, and a speedy release!

AMERICA.

The steam-ship, "America," brings advices from New York to the 22nd ult. The excitement consequent upon the Presidential election having subsided, political matters had assumed a state of more than ordinary quietude. The triumph of General Taylor was assured by returns all but official. The *New York Herald*, speaking of the composition of the new Congress, so far as determined, gives the Whigs a majority of twenty-three votes. It also says, that indications are apparent that the Wilmot proviso will again become an important topic at the approaching session of Congress, and that there is a strong intention existing among the masses of the people throughout the country, to settle this knotty business in relation to slavery in the new territories as soon as possible, so as to leave the Administration of General Taylor free from any trouble or annoyance on that vexed question. To this course of policy, however, there is a strong opposition springing up among the Free-soilers of the north, and among certain others who profess to have aided in electing General Taylor.

FOREIGN MISCELLANY.

Death of Ibrahim Pacha.—Certain information reached Paris on Friday to the effect, that Ibrahim Pacha died on the 10th ult., and had been succeeded by Abbas Pacha.

H.M.S. "Heroine," from the coast of Africa, reports that the slave-trade is becoming more active than ever. It is carried on chiefly by the Brazilians, but the Spaniards have lately taken a share.

Suicides are sadly on the increase throughout France; not, as at the commencement of the last revolution, as matter of fashion, but from the actual misery of the times.

Oscar I., King of Sweden, is the author of an admirable work on prison discipline, in which the relations between crime and punishment are more philosophically discussed than they have been by any writer since the days of Beccaria. He is a generous patron of literature and the arts; possesses great skill as an architect and engineer, which he applies to improving the internal communications of his two kingdoms; and is said to have nearly ready for the press a treatise on the science of legislation—a subject to which he has devoted much attention.—*Athenæum.*

The Aurora Borealis witnessed in England and France on the night of Nov. 17, was also seen at Madrid at eight o'clock; and, consequently at the same time as in England, allowing for the difference of longitude. From this it may be concluded, that the aurora occupied a very elevated region of the atmosphere. In Spain, these phenomena are very rare. The people left the theatres, cafés, and other public places, in crowds to contemplate this singular light.

M. De Girardin, of the "Presse."—This man seems to have taken for his motto, ever since his entrance into life, "*La bourse ou la vie!*" His pistol has been at everybody's head during the last fifteen years. It is to this bandit spirit of attack that he owes his fortune, his position, the very name he bears. He was brought up in mysterious obscurity, ignorant of his parentage, under a vulgar and trivial name; knowing no other friend than the *notaire* who paid the expense of the school where he had been placed, and to whom he was conducted once a year to give proof that he was still alive, and the pension to be continued. At the age of sixteen his studies were completed, and he passed his examination with great *éclat*, and he was then sent for by the *notaire*, who told him, that those who took interest in his welfare had resolved that he should follow the study of the law, and had made every arrangement for him to that effect. "And who are they who take this interest in me?" exclaimed young Lecomte (for this is the name by which he was then known); "tell me this moment who I am, and what is my father's name?" "I know not, in truth," returned the *notaire*, in a sneering tone. "Here is that will refresh your memory," returned the young man, drawing from his pocket a loaded pistol, which he pointed to the head of the startled *notaire*, who, after a few moments' parley, was only too glad to give up the name of Count Alexandre de Girardin, as the person by whom the money had been paid into his hands for the education and nourishment of young Lecomte. It is said, that on that very day, and by the very same means, did Emile de Girardin obtain acknowledgment of his claims by the General, who, evidently pleased by this indication of spirit on the part of his son, allowed him to bear his name and to share his fortune. From that hour has the life of Emile de Girardin been a scene of strife and warfare with his enemies, his rivals, nay, his very friends, and all the world besides; while the *Presse* has been made the battering ram to destroy the reputations of men of talent, and the lives of men of honour.—*Paris Correspondent of the Atlas.*

The National Gallery in the patent office at Washington has been broken open, and the United States jewels stolen. The jewels consist of the presents made by foreign Governments to the Ministers or other officers of the States at foreign Courts, which the law does not allow such Ministers to retain individually, but which must be deposited in some office of the Federal Government. The various articles do not form a very rich catalogue, and the Commissioner of Patents is content to offer a reward of 1,500 dollars for the recovery of the whole.

The Governor of Ceylon.—Lord John Russell, Prime Minister of Britain, is the son of the third Duke of Bedford *by a daughter of a Viscount Torrington.* This explains the appointment of so young and undistinguished a man as the present viscount to so high a post, and leaves little room to hope for his immediate removal, be his vagaries ever so wild or so fearful in their results. But this and other like cases will hasten the day, when the finest colonies of Britain will no longer be looked on merely as the *prey* of a grasping and unprincipled aristocracy.—*Colombo Observer.* "Lord Torrington," writes a correspondent of the *Bombay Telegraph*, "is a snob of the first water. He is not only unfit for his position as Governor, but were it not for his patent of nobility (a thing which, like charity, covers a multitude of sins) he would have considerable difficulty in substantiating his claim to the untitled distinction of gentleman."—A common case.

IRELAND.

The Writs of Error.—In the Dublin Court of Queen's Bench judgment upon the writs of error are deferred till Hilary term, and will probably be delivered in the second week of January. Meanwhile the prisoners will remain at Richmond Bridewell.

The Tipperary Commission has been adjourned until Tuesday, the 5th December, for the trial of the peasants charged with taking part in the Ballingarry insurrection: it is now understood, however, that no adjourned Commission will be held, and that the prisoners against whom bills for high treason had been found will not be tried until the Spring Assizes for South Tipperary.

Mr. Dunne, the Lord Mayor of Dublin, has met with an odd defeat. After election to be Lord Mayor, he vacated, by rotation, his Councillor's seat, not doubting an easy return; but he was opposed by Mr. Lambert, a Conservative tallow-chandler, and beaten by 122 to 108; and thereby the mayoralty became vacant. A new election will be had in place of another retiring Councillor, and it is expected that Mr. Dunne will be elected and replaced in his lost dignity.—He was re-elected Lord Mayor on Friday.

Evictions continue in the South. The occupiers of the larger class of farms are emigrating, many of them without paying rent or poor-rate; and th smaller holders are put out by ejectment. Th stories in the *Cork Examiner*, *Tipperary Vindicatore* and other journals, are all of the old stamp.

What may be done by Energy and Perseverance.—A pleasing contrast to such saddening incidents, is the following report to Lord George Hill, by Mr. John Chambers and Mr. William Ramsay the "judges at a late show" on his property at Gweedore, in Donegal. In spite of the difficulties of the last two years, they say, there were "many competitors for the premiums given, through your lordship, by the Irish Peasantry Society. It is true there were not so many socks and stockings exhibited as in former years; but this, we believe, is owing to the scarcity of wool, caused by many of the tenants being obliged to sell their sheep to enable them to purchase food: however, the quality was equal, if not superior, to the samples shown in former years. It is evident that the suggestions offered by Messrs. Hawes and Ottley, of the Poultry, London, have been of the greatest benefit, as the articles in this line made on this estate are superior to any we have seen in Ireland. The industry of the women is perceptible, from the quantity and quality of the flannels, bed-ticking, blankets, and cloth, shown this day: the neatness of the several parcels would reflect credit upon any manufactory; the bed-ticking, in particular, is excellent. The butter is superior to any exhibited in former years, and better packed; and the trade must increase in that mountainous and well-grassed district.

Deaths from Starvation.—Shocking Scene.—On the townland of Doora, near Ennis, four deaths have occurred in one house from starvation, under circumstances of the most horrifying nature. It appears that two families, of the name of Linnane and Quin, were residing in the same cabin. Linnane, the father of one of these families, is at present undergoing a lengthened imprisonment in Ennis gaol for sheep-stealing. He held two acres of land, on which there was a small quantity of potatoes. Previous to harvest, his family, having no means of support, went into the workhouse; but left it shortly afterwards, that they might use the potatoes which they had planted. After these were consumed, the family did not obtain relief; which was the immediate cause of the tragical events which followed. The other family, named Quin, who resided in the same cabin, were obtaining one-and-a-half stone of meal per week; which, however, they divided with Linnane's family. One of the Quin's took fever; and on being removed to hospital, half a stone of the weekly quantity of meal was stopped from the family; but on recovering from fever, and again joining the family, their rations were not increased to the former quantity; and thus nine individuals (of which number the two families consisted) were left solely dependent on one stone of meal per week, and were in the habit of gathering turnip-tops, or anything they could collect, to add to their scanty fare. The consequence was, that on the 6th instant one of the children, Susan Linnane, died, and was

buried by the others in the garden adjoining the house. Bridget Quin died on the 16th, Mary Quin on the 19th, and Mary Linnane (the mother) on the 20th; and these three corpses remained lying in the house with the surviving children until the 24th instant, when the shocking condition of the family was discovered. On approaching the door of the cabin, the stench proceeding from it was so great as to render it impossible to enter until a small window in the back part of the cabin was broken open, to allow a current of air to pass through it. When the remaining members of the family made their appearance outside the cabin, they presented such a horrible spectacle that it would be in vain to attempt a description of it. On entering the cabin, it was found that part of one of the corpses had been eaten away by the rats.—*Clare Journal.*

PROGRAMME OF A NEW IRISH AGITATION.—It is rumoured, and it is believed not without solid foundation, that the noblemen and gentlemen who have been for some months engaged in the harmless pursuit of the Rotatory Parliament shadow are about to take another course of action, in the hope of one day or another being in a position to grasp at the long sought substance. With this view, it is said, a proposition will shortly be submitted for the holding of regular weekly meetings, the admission to which, however, is to be limited to persons favourable to the project; but as the present entrance fee (£2), paid by members would, of necessity, render the audience far more select than numerous, it is in contemplation to issue "Associates'" tickets, to be charged 1s. each. According to the programme furnished by the *Cork Reporter*, Mr. Butt, the able counsel for the state prisoners, is to make his *debut* as first fiddle in the company of Lord William Fitzgerald.

COURT, AND PERSONAL NEWS.

The Queen and Prince Albert, with their children, are in the Isle of Wight; daily taking their accustomed drives, rides, and walks, in the picturesque neighbourhood of Osborne House. Lord and Lady John Russell arrived on a visit to the Queen on Friday.

PRINCE ALBERT A HIGHLAND LAIRD.—On Wednesday week, the estate of Birkhall, adjoining Balmoral, was exposed for sale in Edinburgh, and taken out at the upset price, £13,900, for H.R.H. Prince Albert.

LORD JOHN RUSSELL.—We are happy to learn that the Premier is quite recovered from the severe cold he caught a fortnight ago.

It is rumoured that Jacob Omnium, Esq., a gentleman well known in the city, has been appointed to the governership of Sierra Leone and its dependencies. Mr. Omnium is, we understand, extensively connected with the colonies, and during the last session rendered important services to the Government, by correcting various errors of fact into which they had inadvertently been betrayed.—*Ministerial Print.*

THE FUNERAL OF THE LATE VISCOUNT MELBOURNE took place on Friday afternoon, when the remains of the deceased were removed from Brocket Hill, near Welwyn, for interment in the family vault in Hatfield Church.

THE INQUIRY INTO THE EXPENDITURE OF THE TREASURY, the Home, Foreign, and Colonial Offices, will be conducted by Sir Charles Trevelyan, Mr. Gibson Craig, and Mr. Herman Merivale.—*Observer.*

THE DUKE OF BUCCLEUCH has consented to the erection of a Free Church edifice at Wanlochead.

RUINOUS COST OF THE ARMY AND NAVY.—Since the close of the last war we have expended upwards of £448,000,000, which is more than half the amount spent during the war itself. Last year, being the thirty-third of a general peace, as already stated, we spent in the same way £18,500,000. In two years, at this rate of expenditure, our fighting establishments consume a capital equal to that employed in the cotton trade! One year of such an expenditure would pay the wages of 700,000 agricultural labourers at 10s. a week, being as much as is paid to the peasantry of England and Wales! . . . . To expect a reduction of taxation while successive Governments are allowed to pursue this iniquitous system is utterly hopeless, for whatsoever may be saved by retrenchment in other departments, will be immediately expended in sustaining and increasing our naval and military forces. Of the £51,250,000, the estimated amount of the revenue for 1848, above £28,000,000 are applied in payment of the interest on the national debt. Of the remaining £23,000,000, above £18,000,000 are absorbed at once by the national armaments alone, the cost of which swallows up the whole of the stamp duties, the assessed taxes, and the property and income tax united; is within £3,500,000 of the customs' duties; and nearly half as much again as the excise! When, therefore, the Ministry expressed a desire to diminish our financial burdens, and, at the same time, increased the very expenditure which of all others required reduction, they were simply playing the hypocrite. Had they been honest in their professed desire to economize, they had but to go back to the expenditure of 1837 or 1838, which was found quite adequate for our protection, and the property and income tax might have been altogether dispensed with; or, if that were too sweeping a reduction, by reducing our armed force to the amount at which it stood in 1845, they might have repealed the window tax, which they admit to be a most impolitic impost. —*Reformer's Almanack.*

SERIES OF MURDERS AT STANFIELD HALL, NEAR NORWICH.

A series of terribly atrocious crimes has been committed at Stanfield-hall, near Wymondham, the residence of Mr. Isaac Jermy, Recorder of Norwich. Mr. Jermy and his son have been assassinated; Mrs. Jermy, and a female servant, desperately wounded. "Mr. Jermy, his son, and Mrs. Jermy, dined together on Tuesday evening. The butler, a man-servant, and two females, were on the premises. Two female servants had gone to Wymondham, and had returned to the park but were not in the hall before eight o'clock. About half-past eight o'clock, Mr. Jermy left the dining-room, and walked through the hall to the front of the building. On returning, just as he entered the porch, a man, wrapped up in a cloak and wearing a mask, fired a pistol at him; and the ball lodged in the upper part of the left breast, close to the shoulder. He fell, and instantly expired; but, owing to what followed, was not removed for nearly an hour. The assassin went to the servants' entrance to the right, passed through the passage across the building, and met the butler. With a pistol in each hand, he motioned to the butler to go back. Being greatly alarmed at the apparition of a man in a mask presenting two pistols, the butler retired into his pantry. The assassin proceeded onwards to the turn of the passage, where was a dark recess and a door opening into another passage leading to the back of the premises. He appears to have arrived in the recess just as Mr. Jermy's son, alarmed at the report of a pistol, left the dining-room: the young gentleman went to the door opening into the back passage; the man fired at him, and shot him through the right breast, killing him on the spot. Mrs. Jermy, hearing a noise, went to the same place; and, while she knelt over the lifeless body of her husband, the assassin fired a pistol at her. The shot shivered one of her arms and wounded her in the breast. Her maid, Elizabeth Chestney, more courageous than the other servants, went to the same spot to see what was the matter; and while clasping her mistress, the murderer discharged another pistol at her, and seriously wounded her in the thigh. The female servants, thinking they should all be murdered, hid themselves. The man-servant, who was then in the stables, hearing all this firing, and supposing that the house was attacked by a number of ruffians, swam across the moat which surrounds the house, and set off to Wymondham; where he gave the alarm, and caused a telegraphic message to be sent to Norwich police-station. The murderer, therefore, had no difficulty in making his escape. The two female servants, who had gone to Wymondham, returned with two young men; and while they stood outside the moat talking, they heard the report of a pistol, and saw the flash; they thought that young Mr. Jermy was trying to frighten them, and they went to the lodge." When the alarm was given to the police, they were directed to arrest a person named Rush, on suspicion. This man is a farmer and auctioneer, living at Bethell; he had had legal disputes with Mr. Jermy. At two o'clock on Wednesday morning, the officers went to Rush's house, and watched it. At five o'clock they saw him strike a light, and heard him ring for his servant: they entered the place, and arrested him. Under his bed was found a damp cloak, and in the same room a wet pair of boots.

Rush was examined at Wymondham House of Correction, on Thursday; but the reporters were desired not to take notes at that stage. It appears, however, that Mrs. Jermy and her maid had sworn to Rush as the murderer, he having been taken to their bedside the night before. Rush behaved very coolly. He is about forty-five years of age. It was proved that he was absent from his house at the period of the murders. The inquiry was adjourned.

A coronor's inquest was commenced on the same day. Mr. Jermy was sixty-nine years old; his son thirty. A ball had passed through the father's heart; the son was pierced through the body on the right side. An assassin on the outside of the hall could see the family assembled in the dining-room. Mrs. Jermy had a little daughter with her, and it is supposed that the murderer wished to destroy the whole family at a swoop; for when he left the place he threw down a written paper to this effect:—

There are seven of us, all armed—two inside, and five out. You servants keep in the servants' hall. If any of you attempt to follow, you will be shot dead. We are come to take possession of the estate.

THOMAS PRESTON, the rightful owner.

On Thursday night, Mrs. Jermy and the maid were in a pitiable condition. The lady's arm had been amputated, and the servant was not expected to live through the night. Labourers were emptying the moat to endeavour to find the fire-arms of the assassin.

The prisoner Rush, it seems, occupied the Potash-farm, near to Mr. Jermy. The Potash-farm was put up to auction about ten years ago, at which time Mr. Jermy, being anxious to purchase the property, commissioned Rush to look over the farm with another person, and to value it. They estimated the value of the farm at £3,500, and Mr. Jermy desired the prisoner to attend the sale and bid that sum. His last expression to Rush, as the latter took leave of him to attend the sale, was, "Mind you buy it for me." Rush attended the sale, and bid £3,500 for Mr. Jermy, and £3,600 for himself, at which price the Potash farm was knocked down to him. Mr. Jermy was highly indignant at this piece of what he considered sharp practice on the part of the prisoner, but contented himself with the belief, that as Rush was without capital to pay for his purchase, the farm would come into his (Mr. Jermy's) hands before long. Rush had the coolness to apply to Mr. Jermy to advance him the purchase money of the estate on mortgage for seven years, which Mr. Jermy, partly from a friendly feeling, and partly perhaps from motives to which we have already alluded, consented to do. The sum thus advanced was increased subsequently, with the interest, to £5,500, and the time for paying the principal and interest expired on Thursday last, two days after the murder. Mr. Jermy, who has stated in private conversation that he would do anything to get rid of Rush, had given instructions to his solicitor, Mr. Clarke, to foreclose the mortgage. The prisoner had in vain attempted to shake Mr. Jermy's resolution upon this point, and hence considerable irritation is supposed to have existed in the mind of the prisoner against Mr. Jermy and his son, the latter of whom had by no means so good an opinion as his father of Rush's character.

On Saturday, Rush was removed to Norwich Castle, and a rigid examination has been proceeding before the magistrates. The most important evidence adduced against the prisoner is that of his housekeeper, Mrs. James, who positively deposes to the fact of having seen Rush enter the house on the night of the murders, with a mask or disguise over his face, and wearing a cloak such as was described by the servants at Stanfield-hall at the inquest. During Sunday, one of the police inspectors visited the Potash farm, to see whether Mrs. James, from the room in which she sat, could see the prisoner on his way to his bedroom, to which he repaired in a state of great heat and tremor on the night of the murder. Mrs. James also confesses, that she saw the prisoner leave the house shortly before the time at which the murders were committed, and that he was then armed with a pair of pistols, and wore a cloak. He uttered an imprecation against poachers, giving her to understand that he was going out in search of them. Mrs. James having made this statement before the magistrates, and in the presence of the prisoner, he was asked whether he had any question to put to her. His reply is said to have been, "No; she has said enough to hang me already." He left the room for a short time, and walked with a firm step across the passage, boldly telling the people who stood around him to move out of the way. Mrs. James is kept under strict surveillance at the Bridewell, Wymondham, and the magistrates will not allow her to appear before the coroner's jury, nor will they allow Rush to be present at the inquest.

Among other circumstances of the greatest suspicion against Mr. Rush, we may mention the simultaneous impression produced upon the survivors of the tragedy of Tuesday night, that the man whom they saw masked and draped was Mr. Rush. The butler who witnessed the murder of Mr. Jermy, jun., says:—

At the time I saw the man passing the corner it occurred to me that it was Mr. Rush, whom I have often seen at Stanfield-hall lately. I knew Mr. Rush perfectly well. The man I saw was like Mr. Rush in size, height, and in his walk. I saw the man that I supposed to be Mr. Rush fire a pistol, and young Mr. Jermy instantly fell back.

The cook speaks to the same belief:—

The moment I saw the man it struck me it was Mr. Rush, who had very frequently within the last five months been at the hall. The man was short and stout. He held his head a little on one side, just in the way Mr. Rush carries it. It struck me the moment I saw him, from his form and carriage, that it was Mr. Rush. I have had frequent opportunities since I came to the hall of seeing Mr. Rush, and know him in person quite well. I never saw any man either connected with Stanfield-hall or elsewhere that at all resembled Mr. Rush. In my own mind I think it is impossible I can be mistaken in my opinion. I had such an opportunity of seeing his person, that I cannot be mistaken, although I cannot, from not having seen his face, positively swear that it was him.

Evidence of some importance was given on Monday, by a lad named Smith, in the prisoner's employ, and policeman Futter. It appears that a quantity of straw or litter had been, about a month since, laid down upon a footpath leading by the most direct route from Rush's house to Stanfield-hall, and that about 12 o'clock on Tuesday, the day of the murders, the prisoner directed the boy Smith to lay down fresh litter on a portion of this footpath. He also gave orders to another boy, so late as 4 o'clock on Tuesday afternoon, to lay down litter on the other portion of this footpath, the presumption being that the litter was laid down to conceal the prisoner's footmarks on his way home from the scene of the murder. Footmarks were traced in the direct path between Stanfield-hall and the prisoner's residence on the morning after the murder, but a great deal of rain had fallen in the night, which had obliterated to a considerable extent the impressions left by the feet of the man who had passed over the ground. Rush's boots were compared with the marks thus left, and were found to correspond therewith so far as they went, although the footprints were deficient in the impression of the heel, as if, on account of the slippery state of the ground, or from some other cause, the man had walked upon his toes or the fore part of his foot. The distance between the Potash-farm, where the prisoner slept on the night of the murders, and Stanfield-hall, is about seven furlongs.

Mr. Bacon, sheriff's officer, who executed the distress on the prisoner's farm, at the suit of Mr. Jermy, about twelve months ago, has also been examined, and states, that on that occasion the prisoner threatened "to do for Mr. Jermy."

The Coroner's inquest was adjourned to Tuesday (yesterday), the whole of the witnesses not having been examined.

LAW AND POLICE INTELLIGENCE.

CHARGE OF ROBBERY AGAINST A PORTUGUESE COUNTESS.—At the New Court, Old Bailey, on Friday, a Portuguese baroness, named Maria Carlota Alvez Cabral, and her servant, Maria Rosa, also a Portuguese, were charged with stealing a quantity of linen, and other articles, whilst lodging in the prosecutrix's house. They came to lodge in the house of Hester Pitman, the prosecutrix, living in Finsbury-square, in April last, and since then the elder prisoner has got married to a Portuguese baron, who came with her at the time. Circumstances having transpired since they came that she was being robbed, she was induced to send for the police, who succeeded in finding various articles in possession of the prisoners, which Mrs. Pitman proved had been stolen. In answer to the counsel, Mrs. Pitman said, that shortly before the elder prisoner was married to the Baron, five medical gentlemen had been called in to know whether she was in her right mind, and that she had been informed that the baroness had been in a convent for a number of years in her own country, and that her conduct was very eccentric whilst living in her house; indeed, the baron, her husband, was lodging with her at the present time. They were tried upon three indictments; but the jury, believing there was no felonious intention at the time of taking the property, acquitted them of all the indictments, upon which the Recorder ordered them to be immediately discharged out of custody.

STAY-MAKING.—ATTEMPTED SUICIDE.—GREENWICH.—On Thursday Maria Podbury, a young woman of decent appearance, aged 16 years, was charged with attempting suicide. Police-constable, 308 R, deposed: I was sent for to the house of Mrs. Jenkins, Finsbury-place, Deptford. I found the prisoner on the floor, with a razor in her hand. She had two wounds in her throat. Dr. Arthur was sent for, and dressed the wounds.—Eliza Jenkins deposed: I am a stay-maker. The prisoner works at my house. She makes stays for a person named Ashman, in Deptford. She works from eight in the morning until four in the afternoon, and cannot earn more than 2½d. per day. She is a very industrious girl. She had lately cried very much when at work.—Mrs. Podbury, the mother of the prisoner, stated that she is a widow, and since her husband's decease she and her family were frequently without food. Prisoner had been in service, but was subject to fits.—The prisoner stated that it was distress and a broken heart which had prompted her to do the act.—Mr. Jeremy said it was truly shocking that any of our fellow creatures should be doomed to such slavery, as working eight hours for 2½d. He directed the prisoner to be taken to the workhouse for the present, and directed the reporter to notice the low state of the funds in the poor box.

ACQUITTAL OF THE BARONESS ST. MART.—In the Central Criminal Court, on Saturday, the trial of the Baroness St. Mart, upon a charge of larceny, took place. The accused, on being called upon to surrender, immediately came into court, accompanied by her husband. She was elegantly dressed, and did not appear to exhibit any emotion at the anxious position in which she was placed. Having been led into the dock by the side door appropriated for that purpose, a chair was placed for her, and she continued seated during the trial. The indictment charged the prisoner, Emma St Mart, with feloniously stealing on the 1st of May, 1847, two rings, value £40, the property of Sir John Hare. The accused pteaded "Not Guilty" with a firm and marked expression of voice. Mr. Clarkson and Mr. Bodkin conducted the prosecution; the defence was entrusted to Mr. Cockburn and Mr. Ballantine. The facts are familiar to our readers. The prosecutor was cross-examined at great length, and when Mr. Clarkson complained of the mode in which the cross-examination was conducted, Mr. Justice Coltman said, he thought there was much to complain of in the manner in which the witness gave his evidence. Mr. Justice Coltman, in summing up, said that a material question for the jury to consider in this case, in the first instance, was whether, supposing they believed the evidence of the witness Russell as to the pawning of the rings, they were satisfied that those rings were the same that were stolen from the prosecutor; and the next question was, whether the prisoner took the rings with the intention to steal them. It was certainly very singular that the prosecutor should not have said a word about the rings from the Monday to the Friday; and he could just as well have taken proceedings then, if he had been so minded, as now; but he had not thought fit to do so; and it was very important to recollect that the prisoner had told the same story from the first to last, and had always represented, and did so that day by her counsel, that the rings were returned. The learned judge then proceeded to observe, that the conduct of Sir John towards the prisoner and her mother was certainly not creditable to him, or what would have been expected from a person in his station; but the jury would consider whether this disentitled him to credit. His lordship then referred to the other circumstances in the case, observing that the evidence given by the witness Russell was certainly most suspicious, and it was for them to consider how far they ought to allow it to go in the light of confirmation of the prosecutor's story. They would look at all the circumstances of the case, and say by their verdict whether they consider the charge had been made out to their satisfaction or not. The jury immediately returned a verdict of *Not Guilty*.

FATHER MATHEW.—The members of the North Star Temperance Society have received a letter from the "Apostle of Temperance," which contains the following gratifying announcement:—"My health is now, thank God, completely restored, and I anxiously look forward to the fulfilment of my ardent desires in the ensuing spring. I have already communicated with the high-minded people of America on the subject."

SOUTH SHIELDS.—The large marine-engine building and iron-ship building works of T. D. Marshall stopped on Saturday. The liabilities are above £24,000, and it is expected the estate will divide 10s. in the pound.

LITERATURE.

THE PERIODICALS (DECEMBER).

THE sight of the title-pages, prefaces, and indices in the magazines of the month, reminds us that editors, writers, readers, and critics, have nearly reached the close of another year. Without touching on other considerations suggested by the season, it would, we think, be a matter of some interest to the public to learn how *such* a year has influenced our periodical literature, whether political, literary, or religious. We confess to something like curiosity to know to what extent the circulation and standing of our monthly contemporaries have been affected by revolutions and outbreaks abroad, and bankruptcies, speculations, and panics at home; and how far such events have operated prejudicially, both on the minds of those who cater for the reading public, and on the reading public themselves. Such an inquiry would no doubt present some curious features, and afford to the moralist and the philosopher not a few pertinent suggestions in watching and pourtraying the tendencies of the age.

BLACKWOOD'S MAGAZINE, which has fully sustained its reputation throughout the year, closes it with rather a dull number. The most entertaining article is a criticism on the works of Mrs. Hemans, interspersed with several extracts. It opens with some just observations on the absurd difference which prevails in the education of the sexes. Young ladies, it is remarked, are plied with dictionaries, and other books for the exercise of the memory, but are never trained to reason. They are taught three or four languages, but are not expected to read a single work in those languages which will oblige them to think. One half of a library, and that the better half, they are never expected to use; and though usually profusely supplied with religious literature, it is generally of the sentimental, not to say maudlin, class. The paper on what is, unhappily, a standing dish, the miseries of Ireland, is written in a far better spirit than those which have already appeared on the same subject in *Blackwood*. It recognises the Malthusian theory, that population has a tendency to increase beyond the means of subsistence, and contends that the moral restraint exists only as the result of an appreciation of social comfort, and the artificial wants which it creates. This has yet to be created with the mass of the Irish people; and the working out of the Poor-law recently enacted for Ireland, the extension of emigration, and the cultivation of waste lands on a large scale, are strenuously advocated as means adapted to that end. Eastlake's "Literature of the Fine Arts," (in noticing which, the writer says that he cannot consent to give up Burke's "Sublime and Beautiful") and an article on political prophecies, present no very remarkable features. "Republican First Fruits," which is an analysis of a politico-satirical book recently published in France, will interest English readers. "The Caxtons," "Sigismund Fatello," and "The Green Land," are the articles provided for the narrative-loving readers. The first is a continuation, the second a tale of intrigue, and the third a vocabulary of sea phrases, the point of the story being, we suppose, reserved for another number.

The ECLECTIC REVIEW opens with an article of great interest—the subject being "Crime in England." Its object is to point out the circumstances under which crime is developed; to exhibit the fallacy of the "marriage mark" test as a criterion of the degree of education received by the population; and especially to disabuse the public mind of the idea that crime is increasing at the frightful rate it is frequently represented to be. Deeming this subject too important to be hastily passed over, we propose calling the attention of our readers more at length than we can now to the valuable collection of statistics on which the writer has based his reasonings. It is, indeed, gratifying to learn that "crime has seen its climax;" that "there is no gainsaying the fact, that the rate of progress in crime has undergone a wonderful *retardation* since 1831;" and that "the progress of the people in knowledge and morality, within the last thirty years, has no parallel in the preceding history of the country." Passing over the "Views in the Indian Ocean," and the "History of the Jews in Spain and Portugal," we find a short notice of a series of sketches entitled "Our Scottish Clergy," which has two or three very suggestive passages. There can be no doubt, we are told, that its comparative immunity from critical notice has injured the pulpit. Sacred subjects have been thought to shelter the man who touched them from all criticism; and thus "a carlessness has been engendered, which has grown still more common from the notion that to preach without study was a mark of genius, or a token of spiritual-mindedness." "Can religion or Government help society?" is discussed in the next paper, which, in these days, when "salvation is expected from parliament, as if it had not, year after year, been tried, and failed," is well deserving of perusal. The views of "the Autobiography of a Working Man," and of "the Demerara Martyr," are ably written, and, it is needless to say, will be found very interesting. The article on the "Anti-State-church Association," which lately appeared in the ENGLISH REVIEW, and which we noticed at length at the time, is here analysed with considerable ability and much critical acumen. We would transfer some portions of it to our columns, but that it is too consecutively and argumentatively written to admit of extracts. On looking over the topics contained, not only in this, but in other numbers of the ECLECTIC, during the year, and the mode in which they have been handled, we find ample reason to repeat all that we may have said in commendation of its merits, and on the strong claims which it possesses on the support of the Dissenting public.

Leaving the remainder of the larger magazines, as we are this month obliged to do by limited space, we turn to those of another class. HOGG'S WEEKLY INSTRUCTOR comes out with a very strong commendation, signed by a host of English and Scottish divines; but the contents of the work itself are sufficiently recommendatory. Perhaps the best article in the part just issued, is the "Sketch of Alison, the Author of the Essays on Taste," by Mr. Gilfillan, which contains some very delicate and beautiful criticism. THE MECHANICS' ORGAN is a cheap, bustling, and well-conducted provincial monthly, full of energy, and very characteristic of the times. THE CHRISTIAN REFORMER has a long letter from Dr. Rees, in defence of the "Regium Donum," and of his own evidence before the parliamentary committee, to which we may allude on another occasion. The Prefaces to the UNITED PRESBYTERIAN MAGAZINE, the CHRISTIAN WITNESS, and the CHRISTIAN'S PENNY MAGAZINE, are worthy of notice, as evidencing the strong influence which political events have had on the conductors of the religious press. On reading the exciting record of democratic triumphs contained in the Preface of "the official organ of the Congregational Union," we cannot help smiling that it should ever have been thought a crime to be "a political Dissenter." We are glad to have, in the CHRISTIAN WITNESS, the papers lately presented to the Leicester Conference, and would bespeak a careful perusal of them in conjunction with the deeply interesting communications of working men, which appear in our columns.

A Tribute for the Negro. Being a Vindication of the Moral, Intellectual, and Religious Capabilities of the Coloured Portion of Mankind. Illustrated, &c. &c. By WILSON ARMISTEAD. Manchester: W. Irwin, 39, Oldham-street. London: C. Gilpin.

THIS is a volume of no mean pretensions, and of no small merit. Its typographical ornaments are very elaborate, perhaps a little beyond the standard of a severe taste, but produced in a style of considerable beauty. Each page is environed by an elegant scroll border, and each title is similarly enwreathed. The engravings, of which there are several, are of varied excellence; and although that of the native of Mozambique is fitter for that remote district of Africa than for this volume, the mass of the illustration is very excellent. It often happens, that so fair an outside hides inferiority in the work itself. In this case it is otherwise. The contents are varied and interesting. A very large mass of facts, testimonies, and illustrations, are brought together in the opening essay, to show—what indeed is unquestionable—that nothing but favourable circumstances and right government (and, let us add, true religion), are requisite to make the negro, not only happy, but entirely equal in every respect to his fellow men. We can scarcely convey to the reader the impression we have of the ability and fascinating manner in which this position is illustrated by the author. We trust the volume will find its way into the possession of many a negro—that it will constitute a heir-loom among his descendants, stimulating the self-respect without which there is no true virtue; and holding out, in the history of other negroes, examples of eminence and excellence calculated to draw out each latent power. As a specimen of the author's illustrations, the reader may be gratified by the following extract:—

"Cicero relates, that the ugliest and most stupid slaves in Rome came from England! Moreover, he urges his friend Atticus, 'Not to buy slaves from Britain, on account of their stupidity, and their inaptitude to learn music and other accomplishments.' With Cæsar's opinion of our ancestors we are, perhaps, a little of us not sufficiently acquainted. He describes the Britons generally as a nation of very barbarous manners. 'Most of the people of the interior,' he says, 'never sow corn, but live upon milk and flesh, and are clothed with skins.' In another place he remarks, 'In their domestic and social habits the Britons are as degraded as the most savage nations. They are clothed with skins; wear the hair of their heads unshaven and long, but shave the rest of their bodies, except the upper lip; and stain themselves a blue colour, with woad, which gives them a horrible aspect in battle.'

'Let us not, then, the negro slave despise,
Just such our sires appeared in Cæsar's eyes.'

Should we not laugh at Tacitus or Pliny if, from the circumstances thus related, they had condemned the British islands to an eternity of Bœotian darkness—to be the officina of hereditary bondage and transmitted

helplessness? Yet this is the sort of reasoning employed by the perpetrators and apologists of negro slavery. Alas! for Christian guilt! Can it be equalled by any Pagan crime?"

The second part of this volume contains biographical sketches of Africans or their descendants. We regard this department as possessing uncommon interest, though we can only state that the reader will here find the narratives of Gustavus Vassa, Job Ben Solliman, Sadiki, Placido, Richard Cooper, Anthony William Amo, Toussaint l'Overture (with a portrait), Geoffrey l'Islet, Capitein, Othello, the Rev. J. W. Pennington, Frederick Douglass, &c. &c. We warmly commend this volume to our readers. They will find many facts and illustrations new to them, and not less important than exciting or entertaining.

LITERARY MISCELLANY.

A Night Scene at Feiran.—If ever I wished that certain of my friends could by some magic process peep down upon me in my desert wanderings, it was on the night after I returned to my tent: the last red light of day had faded and given place to the silvery radiance of the moon; her orb rose grandly above the eastern peaks of the Serbal; meanwhile the Arabs, crouching in the adjoining thickets, had kindled a fire, which, glaring up into the palm-groves, lit up from beneath their fan-like branches, every spine glittering in the ruddy illumination with a most magical splendour. I wandered away through the groves, to revel in the strange effects thus produced among their tangled alleys by the fitful play of the flames, and the flitting to and fro of the figures; then followed down the spring till beyond the reach of their influence, and where all was again lying in the still calm moonlight—the rivulet, the rocky altar, the hoary walls of old Feiran, and the solemn amphitheatre of mountain which enclose this oasis of beauty from the world beyond. A spiritual presence seemed brooding over the scene, and filled the heart with a deep but uneasy bliss; it was too profound, too wonderful to be enough enjoyed: it seemed as if I could have wandered for ever about this enchanted ground. But enough of this vain attempt to describe the indescribably-romantic Feiran: suffice it to say, that one night and its impressions were worth my whole journey.—*Forty Days in the Desert.*

Portrait of M. Thiers.—The figure and face of Thiers are ludicrous enough. He is a little man, somewhat about four feet and a-half high, with large head, and larger spectacles. The expression of his eye is so furtive, that were it not known his purse is so well lined as to place him beyond such temptations, a casual spectator would immediately button up his pockets on the little man's approach. He is a great hater of the English—bastilled Paris chiefly to keep them at a distance—looked malignity unutterable when he visited them here—and assumes an aspect of dignity, meant to be overpowering, but in reality only absurd, whenever he comes in contact with the sons of *perfide Albion*. This hatred to England is the chief source of any influence he now retains with his countrymen; yet though the feeling, to a considerable extent, still prevails in France, and his ambition is unbounded, or only to be matched by his confidence and conceit, we cannot believe that it will ever secure him the post of President of the Republic, to which he aspires. Thiers, it may be added, is a man of great wealth. Independent of his own acquisitions, he obtained a large fortune by marriage with the daughter of a shopkeeper, with whom he was in the habit of trafficking in the funds. —*The Mirror, Monthly Magazine.*

The American Lakes.—Professor Drake, of Cincinnati, has been making some observations upon these inland seas, and gives the results to the public. The chain of lakes extends over nearly eight and a half degrees of longitude in length. The extent of their surface is estimated at 93,000 square miles; and the area of country drained by them is computed at 400,000 square miles. Their relative sizes are as follow:—"Ontario, 5,300 square miles; Erie, 9,600; St. Clair, 360; Huron, 30,400; Superior, 22,000. The average depth of water in the different lakes is a question upon which there is no certain information. Authorities differ. Dr. Drake gives it as follows:—St. Clair, 20 feet; Erie, 84; Ontario, 500; Superior, 900; Huron and Michigan, 1,000. In standard works, Lake Erie is usually stated to have a depth of 120 feet. The deepest soundings have been made in Lake Huron. Off Saginaw Bay, 1,800 feet of line have been sent down without finding the bottom. The altitude of these lakes varies step by step from Ontario to Superior. Lake Ontario is 232 feet about the tide-water of the St. Lawrence. Erie is 333 feet above Ontario, and 565 feet above the tide-water at Albany. St. Clair is 6 feet higher than Erie; Huron and Michigan are 13 feet above St. Clair, and Superior lies 44 feet above them. This shows the curious fact that while the surface of Huron is 684 feet above the level of the ocean, its bottom, at Saginaw Bay, more than 1,100 below the same level. The waters of these lakes, with the exception of Erie and St. Clair, are remarkable for their transparency and delicious flavour. Of Lake Huron, Professor Drake ascertained that the water at the surface, and 200 feet below the same place, indicated precisely the same temperature,—namely, 56 degrees. His explanation of this fact is: the waters are so pure that the rays of the sun meet with no solid matter in suspension to arrest and retain the heat."

POETRY.

SONNET.—ON THE PORTRAIT OF BISHOP BONNER.

Whom have we here, who, with malicious smiles
Stamp'd on his features, thus so grimly sits,
A monster fiend, and from his eye emits
A poisonous light, the canvas that defiles?—
'Tis Bonner: well I mark the low-born wiles,
And craft expressed that served him for his wits;
Yes, this is he, when, from his raging fits,
Calmed by some sordid joy, he rested whiles.
So looked he, when 'neath rod or knotted scourge,
Some hapless youth, of pious practice deemed,
For the holy man's amusement, writhed and screamed.
Oh, ye, who, of your charity, would urge
Men to forget his doings, have ye dreamed
That good from such oblivion would emerge?

Wendover, Bucks. J. S.

MEMENTOS.

BY CURRER BELL.

Arranging long-locked drawers and shelves
Of cabinets shut up for years,
What a strange task we've set ourselves!
How still the lonely room appears!
How strange this mass of ancient treasures,
Mementos of past pains and pleasures;
These volumes, clasped with costly stone,
With print all faded, gilding gone;
These fans of leaves, from Indian trees—
These crimson shells, from Indian seas—
These tiny portraits, set in rings—
Once, doubtless, deemed such precious things;
Keepsakes bestowed by Love on Faith,
And worn till the receiver's death;
Now stored with cameos, china, shells,
In this old closet's dusty cells.

I scarcely think, for ten long years,
A hand has touched these relics old;
And, coating each, slow-formed, appears,
The growth of green and antique mould.

All in this house is mossing over;
All is unused, and dim, and damp:
Nor light, nor warmth, the rooms discover—
Bereft for years of fire and lamp.

The sun sometimes in summer enters
The casements with reviving ray;
But the long rains of many winters
Moulder the very walls away.

And outside all is ivy, clinging
To chimney, lattice, gable grey;
Scarcely one little red rose springing
Through the green moss can force its way.

Unscared the daw and starling nestle
Where the tall turret rises high,
And winds alone come near to rustle
The thick leaves where their cradles lie.

THE "RAGGED SCHOOL" TEACHER.

And who is he that's seeking,
With look and language mild,
To heal the heart that's breaking,
And glad the vagrant child?
He searches lane and alley,
The mean and dark abode,
From Satan's hosts to rally
The conscripts due to God.
He wins from vicious mothers
The children of neglect—
The sisters and the brothers
From households sadly wrecked.
And these, the truth impressing,
Beneath his gentle rule,
Have called on him a blessing,
Who formed the "Ragged School."

W. B. Tappan, Boston, U. S.

Singular Fulfilment of a Dream.—In our paper of last week we gave an account of the disappearance of Mr. Wm. Smith, gardener to Sir Clifford Constable, and stated that it was supposed that he had fallen into the river Tees, his hat and stick, having been found near the water side on the morning of the 2nd ult. From that time up to Friday last, the river had been dragged every day; but every effort to find the body proved ineffectual. On the night of Thursday se'nnight, however, a person named Awde, residing at Little Newsham, a small village about four miles from Wycliffe, dreamt that Smith lay under the ledge of a certain rock, about 300 yards below Whorlton Bridge, and that his right arm was broken. Mr. Awde got up early on Friday morning, and went with his horse and cart for a load of coals, but his previous night's dream had such an effect upon him, that, on his return home, he determined to go and search the river. He accordingly started off for that purpose, without mentioning the matter to any person, being afraid that he should be laughed at by his neighbours. Nevertheless, on his arrival at the boat-house, near Whorlton Bridge, he did disclose his vision to a son of Mr. Gent, on the young man asking him for what purpose he required the boat of which he had requested the loan. Gent ridiculed the idea of Awde finding the body, but willingly lent him the boat, with which he rowed to the apot he had seen in his dream; and there, strange to say, upon the very first trial that he made with the boat-hook, he pulled up the body of the unfortunate man, with his right arm actually broken! An inquest was held on the body on Saturday last, before Mr. Dinsdale, coroner, at the house of Mr. Ralph Green, innkeeper, Hutton, when a verdict in accordance with the circumstances was returned. The deceased was much respected, and has left a widow and a large family. His watch, and his purse, containing a small amount of money, were found safe in his pocket.—*Durham Chronicle.*

[Advertisement.]—Galvanism.—The following is extracted from the *Court Journal* of January 29:—"It is now about four years since we informed our readers, it was to be regretted galvanism was not more extensively used as a remedial agent. We have every reason to believe that our advice was attended to; for in a comparatively short time, Mr. Halse's residence was crowded with the *élite* of fashion, and their less fortunate fellow-sufferers; and we feel confident, judging from the astonishing remedial effects it has produced on ourselves, after all kinds of medicine and hydropathy had failed to impart any benefit, that the public will thank us for our recommendation. We were delighted to notice, a short time since, that Mr. Halse was p t onized by the Lord Bishop of London and Sir Charles Clark, his lordship's physician. Mr. Halse's great reforms in the galvanic apparatus, and his improved methods of application justly entitle him to rank as the head of his profession. We again recommend our readers to give galvanism a fair trial. Mr. Halse's residence is at 22, Brunswick-square, London.

BIRTHS.

Oct. 8, at Williamsfield, near Dry Harbour, St. Ann's, Jamaica, the wife of the Rev. T. H. Clark, of a daughter.

Nov. 26, at 2, Harriett-terrace, Barnes-green, Mrs. William Cliff, of a son.

Nov. 30, at 4, Carlton-terrace, Mrs. Bunsen, lady of Ernest Bunsen, Esq., of a daughter.

Dec. 1, the wife of Mr. T. J. Yeomans, of Theberton-street, Islington, of a daughter.

MARRIAGES.

Nov. 28, at the Baptist Chapel, Earls Barton, Northamptonshire, by the Rev. W. Todman, of Yardley Hastings, Mr. George Hawthorn, veterinary surgeon, of Kettering, to Miss Sarah Longland, of Grendon, all in the same county.

Nov. 28, at St. Peter's, Pimlico, by the Rev. Edward Auriel, Richard Macan, Esq., of Greenmount, Castle Bellingham, Ireland, to Caroline Helene, only daughter of Professor Macaire, of Geneva, and niece of G. Haldimand, Esq., of 31, Belgrave-square.

Nov. 28, at the Independent Chapel, Newport Pagnel, by the Rev. J. Bull, Mr. Frederick Parsons to Jane, third daughter of Mr. W. Keep, both of the same town.

Nov. 29, by the Rev. Professor Stowell, of Rotherham College, the Rev. W. Stowell, B.A., of Longsight, Manchester, to Mary Elizabeth, eldest daughter of T. Cowen, Esq., of Moorgate, Yorkshire.

Nov. 29, at the Independent Chapel, Brixham, by the Rev. G. Smith, Mr. John Mortemore Tucker, of Higher Brixham, to Mary Ann, daughter of the late Mr. W. Mitchelmere, of Dittisham.

DEATHS.

Nov. 28, at Dalston, aged 95, Menahan Levy Bensusan, deeply lamented by a very numerous family, and regretted by all who knew him, for his humane and charitable disposition.

Nov. 28, at his residence, 45, Upper Bedford-place, Russell-square, aged 79, George Watlington, Esq., of Caldicot-house, Aldenham, Herts, late Prothonotary of the Court of Common Pleas, and Recorder of St. Albans.

Nov. 29, aged 15, Mary Emma, second daughter of Mr. T. Burr, Rochester.

Nov. 29, at Enfield Highway, William Walker, Esq., aged 79 years.

Nov. 30, in her 64th year, Hannah, the beloved wife of J. Le Blond, Esq., of 15, Addington-place, Camberwell.

MONEY MARKET AND COMMERCIAL INTELLIGENCE.

CITY, Tuesday Evening.

The English Funds have generally been firm and steady during the past week, although for the last two or three days comparatively little business has been done. The lowest quotation of Consols was on Wednesday, at 87¼; on Friday, however, they had reached 87½, where they remained till Monday, with little or no change. Yesterday a slight tendency to flatness was noticed, caused chiefly by the unsettled aspect of affairs in the East Indies, and a decline of ¼ was experienced. To-day Consols opened at 87¼, 87½, but at ½ rather buyers; afterwards they declined to 87¼ buyers; from thenceforward the advance was steady to 88¼, at which they were bought as the extreme price, leaving off strong at 88 to ½ both for money and account, a most remarkable improvement. The quotations, at the close of business on the Exchange this evening stood as follows:—

Three per Cent. Consols, 88 to ½. Bank Stock, 188 to 190. Reduced Threes were 86⅞ to ¼. Three-and-a-Quarter per Cents., 86¾ to 7; Long Annuities, 8 9-16 to ½; India Stock, 239 to 241; India Bonds, 38s. to 40s. premium. Exchequer Bills, 41s. to 44s. premium. South Sea Stock was done at 96⅛.

The Market for Foreign Securities has been dull, but prices have been pretty well maintained. Spanish and Mexican Bonds have been steady, Portuguese flat, and other European dividend-paying securities firm.

Brazilian, at 73 and 75; Mexican, for money, 21¼ to ½; Ecuador, 2¼ to ½; Peruvian, 36 to 8; Portuguese, 24 to 25. Russian, 100 to 1; Spanish Five per Cents., 11¼ to 12; the Three per Cents., 24¼ to 5; Passive, 3 to ¼. Danish, 62 to 5. Dutch Two-and-a-Half per Cents., 47¼ to 8; and the Four per Cent. Certificates, 72 to 4. Belgian, 71 to 2. Buenos Ayres, 19 to 22. Venezuela, 14 to 16; the Deferred, 4¼ to ¼.

The business done in the Share Market has been very limited, but prices have varied but little. It may be noticed as a characteristic of the feeling pervading the public, and of the state of business generally, that the announcement of calls upon one or two lines, a circumstance previously well known as coming, has depressed their value not a little. It is satisfactory, however, to be informed that the amount of future calls is not likely to be large, and with respect to new undertakings, it is to be remarked that the whole of those for which acts of Parliament will be required in the ensuing session do not exceed forty miles, whereas in 1847 there were applications for 1,663 miles, and in 1846 for 4,790 miles. On taking a review of prices and the business done at the Share Market during the month just closed we observe that, compared with former periods, it has been steady. Great and South-Western and Midland have fluctuated most.

The commercial letters received by the East India mail describe the markets at Calcutta and Bombay as being less active, but this arose from the circumstance of the holidays having only just concluded.

The West India advices are of rather an interesting character, but in general do not exhibit any improvement. The weather was favourable in most of the islands, but trade continued very depressed.

The Corn Market on Monday was dull. In the Produce Markets, also, a falling off has been experienced. Sugar, rice, grain, metals and tallow have been cheaper. Wool, cotton, silk, and fruit have had a good sale. Rum, spices, and coffee, moderate.

Advices from the provinces are rather favourable, but for the time of the year business in the City is very dull.

THE GAZETTE.

Friday, Dec. 2.

BANK OF ENGLAND.

An account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Saturday, the 18th day of Nov., 1848.

ISSUE DEPARTMENT.

	£		£
Notes issued	27,198,835	Government Debt..	11,015,100
		Other Securities ..	2,984,900
		Gold Coin & Bullion	12,690,926
		Silver Bullion	507,909
	£27,198,835		£27,198,835

BANKING DEPARTMENT.

	£		£
Proprietors' Capital	14,553,000	Government Securities (including Dead Weight Annuity)	13,339,012
Rest	3,421,579	Other Securities ..	10,769,002
Public Deposits (including Exchequer, Savings' Banks, Commissioners of National Debt, and Dividend Accounts)	5,149,495	Notes	9,355,690
Other Deposits	10,014,544	Gold and Silver Coin	721,125
Seven-day and other Bills	1,036,211		
	£34,174,829		£34,174,829

Dated the 23rd day of November, 1848.

M. MARSHALL, Chief Cashier.

The following buildings are certified as places duly registered for solemnizing marriages, pursuant to an act of the 6th and 7th William IV., c. 85:—

The Independent Chapel at Grove, Ealing, in the district of Brentford.

The St. Mary's Chapel, at Euxton, Lancashire.

BANKRUPTS.

BARROW, SAMUEL, Hulme, Lancashire, plasterer, Dec. 12, Jan. 3: solicitors, Mr. G. Vincent, 9, King's-bench-walk, Inner Temple, London; and Mr. S. Simpson, Manchester.

CANN, JOHN, Exeter, baker, Dec. 13, Jan. 10: solicitors, Mr. R. Wreford, Exeter; and Messrs. Soles and Turner, 68, Aldermanbury, London.

DAY, SUSAN, Berkeley, Gloucestershire, coal dealer, Dec. 14, Jan. 11: solicitors, Mr. Blake, Blackfriars-road, London; and Mr. Smith, Newnham, Gloucestershire.

DENTON, JOSHUA, Denton, Lancashire, hat manufacturer, Dec. 8, 29: solicitors, Messrs. Clarke, Gray, and Woodcock, 20, Lincoln's-inn-fields, London; and Mr. Brooks, Ashton-under-Lyne.

FAULKNER, JOHN, Manchester, coach lace manufacturer, Dec. 12, Jan. 2: solicitors, Messrs. Jaques and Edwards, 8, Ely-place, Holborn; and Mr. W. C. Chew, Manchester.

GOODA, MATTHEW, Great Yarmouth, linen draper, Dec. 13, Jan. 12: solicitors, Messrs. Nicholls, 9, Cook's-court, Carey-street; and Mr. Costerton, Yarmouth.

JONES, WILLIAM, 14, Bedford-row, Walworth, grocer, Dec. 4, Jan. 15: solicitor, Mr. King, North-buildings, Finsbury-circus.

JORDAN, THOMAS, late of St. Peter's-square, Hammersmith, and of Jewry-street, Aldgate, machine maker, Dec. 6, Jan. 4: solicitor, Mr. Fourdrinier, 26, College-street, Dowgate.

LILLEY, WILLIAM, Albert-road, Peckham, Dec. 8, Jan. 20: solicitor, Mr. Dickson, Austin-friars.

OPENSHAW, RICHARD WALKER, Birkenhead, wine merchant, Dec. 12, Jan. 3: solicitors, Mr. A. B. Carpenter, Staple-inn, London; and Mr. E. Bretherton, Liverpool.

ORME, JAMES, Bootle-cum-Linacre, Lancashire, hotel keeper, Dec. 11, Jan. 1: solicitors, Mr. Humphreys, Gray's-inn-square, London; and Mr. Forshaw, Liverpool.

ROBARTS, WILLIAM, Burnham, Buckinghamshire, apothecary, Dec. 9, Jan. 20: solicitor, Mr. E. Lambert, Gray's-inn.

SIMMONS, WILLIAM, Marden, Kent, dealer, Dec. 8, Jan. 20: solicitors, Messrs. Palmer and Co., Bedford-row; and Mr. King, Maidstone.

STEAD, ELIHU, Kirk Burton, Yorkshire, corn dealer, Dec. 18, Jan. 8: solicitor, Mr. Moss, Sergeant's-inn, London; and Mr. Rayner, Sheffield.

SWITHENBANK, JEOFFREY, Blackburn, innkeeper, Dec. 11, Jan. 3: solicitors, Messrs. Sale, Worthington, and Shipman, Manchester; Messrs. Wilkinson and Kenyon, Blackburn; and Messrs. Wiglesworth, Ridsdale, and Cradock, Gray's-inn-square, London.

TAYLOR, EDWIN, Clifton, Bristol, stock broker, Dec. 12, Jan. 9: solicitors, Messrs. Maples and Co., Old Jewry, London; and Mr. Fox, Bristol.

TUCKER, EDWARD, late of 37, Nicholas-lane, City, dealer in shares, Dec. 8, Jan. 9: solicitor, Mr. West, 16, Gresham-street.

WIDDOWSON, ELIZABETH, 2, Princes-place, Dorset-square, Clapham-road, out of business, Dec. 9, Jan. 13: solicitors, Messrs. Shaw and Newstead, Ely-place, Holborn.

WOOD, CHARLES, Leeds, grocer, Dec. 14, Jan. 18: solicitors, Messrs. Smith and Allistons, Warneford-court, London; and Messrs. J. and H. Richardson, Leeds.

SCOTCH SEQUESTRATIONS.

MORRIS, LEWIS, MORRIS, JOSEPH, and MORRIS, ISIDORE, Glasgow, importers of fancy goods, Dec. 2, 23.

MILLS, CHARLES, Elmbank, merchant, Dec. 1, 21.

DIVIDENDS.

David Jevons, Tipton, grocer, first div. of 10d.; at 7, Waterloo-street, Birmingham, any Thursday—John Smith, Little Bolton and Kearsley, roller maker, first div. of 1s. 8½d.; at 7, Charlotte-street, Manchester, any Tuesday—Margaret Hassell, Manchester, milliner, first div. of 1s. 11½d.; at 7, Charlotte-street, Manchester, any Tuesday—William Henry Hyde, Newcastle-under-Lyme, and Stoke-upon-Trent, printer, first div. of 2s. 3d.; at 7, Waterloo-street, Birmingham, any Friday—Thomas Edwards, Burslem, manufacturer of earthenware, first div. of 4s.; at 7, Waterloo-street, Birmingham, any Friday—Richard Smith, Preston, corn merchant, first div. of 2s.; at 72, George-street, Manchester, any Tuesday—Adam Singer, Trowbridge, grocer, first div. of 8d.; at 19, St. Augustine's-place, Bristol, any Wednesday—Watkin Williams, Brecon, draper, first div. of 3s.; at 9, King's Arms-yard, Moorgate-street, November 30, and three following Thursdays—John William Hamman, 11, Sekforde-street, St. John-street-road, Clerkenwell, watch case manufacturer, first div. of 3s. 3d.; at 9, King's Arms-yard, Moorgate-street, November 30, and three following Thursdays—Robert Dorrington and Son, Leeds, cloth merchants, first div. of 6d.; at 5, Park-row, Leeds, any day after the 29th—Patrick Hare, Liverpool, tallow chandler, first div. of 1s. 8d; at 1, Liver-court, South Castle-street, Liverpool, any Monday.

Tuesday, December 5.

The following building is certified as a place duly registered for solemnizing marriages, pursuant to an act of the 6th and 7th William IV., c. 85:—

Baptist Chapel, Ealing.

BANKRUPTS.

BASSANO, FRANCIS, Aston, near Birmingham, coach founder, December 19, January 16: solicitor, Mr. Allcock, Birmingham.

GREENING, LEONARD, Stroud, Gloucestershire, saddler, December 19, January 18: solicitors, Messrs. Blower and Co., Lincoln's-inn-fields; and Mr. Kearsey, Stroud.

ISAACS, SAMUEL, Bristol, jeweller, December 19, January 16: solicitors, Messrs. Linklaters, Charlotte-row.

FERMIN, JAMES BROWN, Little Chesterfield, Essex, lime burner, December 12, January 19: solicitors, Mr. Thurgood, Pinners'-hall, Old Broad-street; and Messrs. Thurgood, Saffron Walden.

JOHN MILLAGE, Cheltenham, grocer, December 21, January 18: solicitors, Messrs. Norcutt, Queen's-square; and Mr. Boodle, Cheltenham.

PALLISTER, BLADES, Gravesend, innkeeper, December 13, January 19: solicitors, Mr. Southgate, Barnard's-inn, Holborn; and Messrs. Southgate and Son, Gravesend.

SHARPE, WILLIAM, Luton, Bedfordshire, plumber, December 15, January 19: solicitor, Mr. Clarke, Featherstone-buildings, Holborn.

VALLIS, JOHN, sen., Sparkford, Somersetshire, cheese dealer, December 21, January 14: solicitors, Messrs. Gregory and Co., Bedford-row; and Mr. Parsons, Langport.

WRIGHT, RICHARD, Badwell Ash, Suffolk, baker, December 12, January 19: solicitors, Messrs. Chilton, Burton, and Johnson, Chancery-lane.

CLARK, THEODORE FREDERICK, Liverpool, milliner, December 18, January 18: solicitors, Messrs. Sole and Turner, Aldermanbury; and Mr. Tyrer, Liverpool.

GILL, JOHN, Kildwick, Yorkshire, coal merchant, December 18, January 15: solicitors, Mr. King, Holborn; Mr. Spencer, Keighley; and Messrs. Bond and Barwick, Leeds.

JOHNSON, ALFRED, Liverpool, licensed victualler, December 15, January 9: solicitors, Messrs. Johnson and Co., Temple; and Mr. Grocott, Liverpool.

LINLEY, WILLIAM, Conisbrough, Yorkshire, sithe manufacturer, December 23, January 27: solicitors, Mr. Duncan, Buckingham-street; and Mr. Fernell, Sheffield.

M'CANN, WILLIAM, Liverpool, merchant, December 18, January 9: solicitors, Messrs. Sharpe and Co., Bedford-row; and Messrs. Lowndes, Robinson, and Bateson, Liverpool.

WALTERS, WILLIAM BRIGGS, Skipton, Yorkshire, cotton spinner, December 22, February 2: solicitors, Messrs, Cragg and Jayes, Bedford-row; and Messrs. Allcock and Dixon, Burnley.

SCOTCH SEQUESTRATIONS.

AIRTH, S., Old Aberdeen, boot maker, December 9, January 13.

ANDERSON, J., Glasgow, carter, December 8 and 29.

BAXTER, D., Coupar-Angus, vintner, December 8 and 29.

COUPER, J., Crosslees, Renfrewshire, carter, December 9 and 30.

LAIDLAW, J., Glasgow, share broker, December 8, January 2.

M'KEAND, T., Glasgow, share dealer, December 12, January 2.

RAIN, J., Dumfries, brewer, December 11, January 4.

SWAN, R., Glasgow, victualler, December 9 and 30.

TURNBULL, W., Govan, spirit dealer, December 12, January 16.

MARKETS.

MARK LANE, MONDAY, Dec. 4.

The arrivals of Wheat both coastwise and from abroad since this day se'nnight have been more limited than for some time past, and having a better demand this morning, good qualities were taken off pretty readily at last Monday's prices. Flour was dull, owing to the arrivals, but could not be bought on lower terms. Barley maintained its price, and met more buyers both for malting and grinding. In Malt not much doing. Fine Beans and boiling Peas held last week's prices. Oats of all sorts were very dull sale, and 6d. to 1s. per qr. cheaper. The demand for Rye was trifling. Linseed and Cakes without variation. We had no buyers for Tares or Carrawayseed. The current prices as under.

Wheat—	s.		s.		s.		s.
Essex, Suffolk, and Kent, Red	38	to	52	Malt, Ordinary	52	to	56
Ditto White	40	..	56	Fine	58	..	60
Linc., Norfolk, and Yorksh. Red	42	..	48	Rye	28	..	30
Northumber. and Scotch, White	42	..	47	Peas, Hog	33	..	35
Ditto Red	38	..	45	Maple	32	..	36
Devon, and Somerset., Red	38	..	45	Boilers(new)	34	..	36
Ditto White	42	..	52	Beans, Ticks	30	..	33
Flour, per sk.(Town)	41	..	46	Pigeon	32	..	35
Barley	25	..	33	Harrow	26	..	36
Scotch	24	..	29	Oats, Feed	17	..	21
				Fine	22	..	24
				Poland	18	..	24
				Potato	20	..	25

WEEKLY AVERAGE FOR NOV. 25.			AGGREGATE AVERAGE OF THE SIX WEEKS.		
Wheat	51s.	6d.	Wheat	51s.	7d.
Barley	33	2	Barley	33	1
Oats	20	2	Oats	20	5
Rye	30	10	Rye	30	8
Beans	36	10	Beans	37	0
Peas	40	6	Peas	40	0

DUTIES.

	s.	d.		s.	d.
Wheat	6	0	Rye	2	0
Barley	2	0	Beans	2	0
Oats	2	6	Peas	2	0

BUTCHER'S MEAT, SMITHFIELD, Monday, Dec. 4.

Our market to-day was very moderately supplied with foreign Beasts and Sheep; but the numbers of Sheep from Holland were seasonably extensive. There was rather more activity in the demand for all breeds, at prices fully equal to, but at nothing quotable beyond, those obtained on Monday last. From those of our grazing districts whence the principal portion of the bullock supplies are usually derived at this period of the year, the arrivals of Beasts fresh up this morning were tolerably good as to number, but somewhat deficient in quality. Although the weather was not to say favourable for slaughtering, the Beef trade, owing to the large number of country buyers in attendance, was firm; and, in some few instances, the primest Scots, Herefords, &c., sold at 2d. per 8 lbs. more money—the highest figures for the best Beef ruling from 4s. 2d. to 4s. 4d. per 8 lbs.; while the value of all other breeds was steadily supported. At the close of business, a good clearance was effected. Notwithstanding the numbers of Sheep were in excess of those shown on Monday last, there was an improved demand for that description of stock, especially for Down breeds, at extreme rates of currency. Prime old Downs, which were very scarce, sold freely, at from 4s. 10d. to 5s. per 8 lbs. There were very few Calves on show. The primest quality of Veal produced a trifle more money, viz., from 4s. 4d. to 4s. 6d. per 8 lbs., while the value of other qualities was well supported. For Pigs, the supply of which was very moderate, we had a steady sale, but we have no improvement to notice in prices.

HEAD OF CATTLE AT SMITHFIELD.

	Beasts.	Sheep.	Calves.	Pigs.
Friday	775	3,130	139	230
Monday	4,031	22,340	110	245

Price per stone of 8lbs. (sinking the offal).

Beef	2s.	8d.	to 4s.	4d.	Veal	3s.	6d.	to 4s. 6d.
Mutton	3	0	.. 5	0	Pork	3	10	.. 4 8

NEWGATE and LEADENHALL MARKETS, Monday, Dec. 4.

Per 8 lbs. by the carcase

Inferior Beef	2s.	2d.	to 2s.	4d.	Inf. Mutton	3s.	2d.	to 3s. 4d.
Middling do	2	6	.. 2	10	Mid. ditto	3	6	.. 3 8
Prime large	3	0	.. 3	2	Prime ditto	3	10	.. 4 4
Prime small	3	4	.. 3	6	Veal	3	4	.. 4 4
Large Pork	3	6	.. 4	4	Small Pork	4	6	.. 4 8

PROVISIONS, LONDON, Monday.

The proceedings in our market last week were destitute of interest.——Butter.—The sales of Irish few and unimportant; prices from 66s. to 84s. Foreign in limited request, at 66s. to 84s. Foreign in limited request, at 60s. to 96s. per cwt., as in kind and quality.——Bacon.—Irish singed sides moderately dealt in at 52s. to 57s.; tierce and barrel middles at 52s. to 54s. Berwick cut Pork 46s. to 50s. per cwt. American Middles, old, were more saleable, and prices ruled as in quality from 32s. to 36s. per cwt. New singed Sides offered for sale at 44s. to 48s., without attracting ready buyers. Hams of prime quality scarce, and wanted. Lard in limited demand; prices for all sorts nominal.

ENGLISH BUTTER MARKET, Dec. 4.—The trade rules very dull, the demand is upon the best quality, middling is unsaleable. Best Dorset, 98s. to 100s. per cwt.; Dorset, Middling, 84s. to 88s.; Fresh, 10s. to 13s. per dozen.

BREAD.—The prices of wheaten bread in the metropolis are from 7½d. to 8d.; of household ditto, 5½d. to 6½d. per 4lbs. loaf.

SEEDS, LONDON, Monday.—The transactions in Seeds were on a strictly retail scale, and quotations remained much the same as before.

BRITISH SEEDS.

Cloverseed, red 30s. to 35s.; fine, 35s. to 36s.; white, 30s to 40s.
Cow Grass [nominal]..... —s. to —s.
Linseed (per qr.).....sowing 56s. to 60s.; crushing 42s. to 48s.
Linseed Cakes (per 1,000 of 3lbs. each)....£11 10s. to £12 10s.
Trefoil (per cwt.)..... 15s. to 21s.
Rapeseed, new (per last) ..... £27 to £30
Ditto Cake (per ton)..... £4 15s. to £5
Mustard (per bushel) white ..... 8s. to 10s.; brown nominal.
Canary (per quarter)..... 85s. to 90s.; fine 90s. to 100s.
Tares, Winter, per bush..... 9s. 6d. to 10s. 6d.
Carraway (per cwt.)..... 28s. to 29s.; new, 30s. to 31s.

FOREIGN SEEDS, &c.

Clover, red (duty 5s. per cwt.) per cwt.....28s. to 35s.
Ditto, white (duty 5s. per cwt.) per cwt.....22s. to 45s.
Linseed (per qr.).....Baltic 42s. to 46s.; Odessa, 42s. to 48s.
Linseed Cake (per ton).....£8 10s. to £10 10s.
Rape Cake (per ton).....£4 15s. 5d.
Coriander (per cwt.).....16s. to 20s.
Hempseed, small (per qr.)..45s. to 48s.; Do. Dutch, 45s. to 47s.
Tares (per qr.).....32s. to 38s.

HAY, SMITHFIELD, Dec. 4.—At per load of 36 trusses.

Meadow ..... 50s. to 74s. | Clover ..... 70s. to 96s.
Straw ..... 22s. .. 29s.

WOOL, CITY, Monday, Dec. 4.—The imports of Wool into London were considerable last week, amounting to 8,900 bales, of which 3,048 were from Peru, 2,574 from Sidney, 1,377 from South Australia, 455 from Bombay, 38 from Port Phillip, and the rest from Germany, &c.——FOREIGN.—The sales in London having progressed satisfactorily has given a better tone to the market, and we have had more doing here by private contract, at fully late rates.

Imports for the week	4,336 bales.
Previously this year	70,456 "
	74,792

HOPS, BOROUGH, Monday, Dec. 4.—Our market continues its firmness for all good Hops, both new and yearlings continuing in steady request, at fully late rates.

POTATOES, SOUTHWARK WATERSIDE, Dec. 4.—We have a very short supply of English Potatoes, but the arrivals from France are so abundant, and the quality so good, that our market is rather lower than last week. The following are this day's quotations:—Yorkshire Regents, 120s. to 160s; Scotch ditto, 110s. to 130s.; Ditto Cups, 70s. to 90s.; Ditto Reds, 60s. to 90s.; Ditto Whites, 70s. to 80s.; French Whites, 80s. to 95s.; Dutch, 70s. to 80s.

COVENT GARDEN, Monday, December 4.—This morning's market was, for the time of year, abundantly supplied with most articles in season, at the following prices:—Apples 1s. 6d. to 3s. 6d., Pears 2s. to 6s., Onions 1s. 3d. to 2s., ditto for pickling 2s. to 4s., Brussels Sprouts 1s. 9d. to 2s., and Spinach 6d. to 10d. per half-sieve; Red Cabbages 1s. 6d. to 3s. 6d., Savoys 8d. to 1s. 4d., Celery 8d. to 1s. 9d., and Horseradish 1s. 6d. to 3s. per dozen heads; Turnips 2s. to 2s. 6d., Carrots 4s. 6d. to 5s. 6d., and Greens 1s. 9d. to 2s. 3d. per dozen bunches; Hothouse Grapes 4s. to 5s., Foreign ditto 9d. to 1s. 6d., Pine Apples 4s. 6d. to 5s., and Filberts 1s. 6d. to 2s. per lb.; English Walnuts 1s. to 2s., and New Oranges 6s. to 10s. per hundred; Brocoli 6d. to 10d. per bundle; Mushrooms 6d. to 1s. per punnet.

TALLOW, LONDON, Monday, Dec. 4.—We have again to report a very inactive demand for all kinds of Tallow, owing to the large stock on hand, and prices are about 3d. per cwt. lower than on Monday last. P.Y.C., on the spot, is selling at 44s. 9d. to 45s.; and for forward delivery, 44s. 3d. per cwt. Town Tallow is 45s. per cwt., net cash; rough fat, 2s. 7d. per 8 lbs. The arrivals, last week, exceeded the deliveries by nearly 2,000 casks.

HIDES, LEADENHALL.—Market hides, 56lb. to 64lb., 1¼d. to 1⅜d. per lb.; ditto, 64lb. to 72lb., 2d. to 2¼d.; ditto, 72lb. to 80lb., 2¼d. to 2½d; ditto, 80lb. to 88lb., 2⅝d. to 3d.; ditto, 88lb. to 96lb., 3¼d. to 3⅜d.; ditto, 96lb. to 104lb., 3⅜d. to 3⅝d.; Calfskins, each, 4s. 6d. to 5s. 6d.; Horse hides, 8s. to 8s. 6d.; Polled Sheep, 1s. 9d. to 2s. 4d.; Kents and Half-breds, 2s. to 2s. 10d.; Downs, 1s. 10d. to 2s. 4d.

OILS.—Linseed, per cwt., 22s. 3d.; Rapeseed, English refined, 35s. 6d.; Gallipoli, per tun, £48; Spanish, £47; Sperm, £82 to £83; do. bagged, £82; South Sea, £25 to £27 10s.; Seal, pale, £25 10s.; do. coloured, £23 10s.; Cod £23 15s.; Cocoa nut, per tun, £40 to £42; Palm, £29 to £32 10s. Whale Fins: South Sea, £135 to £140 per tun; North West, £135. Linseed Oil is dearer this week, and other descriptions are very firm.

COAL MARKET, Monday, Dec. 4.

Our market continues heavy: the supply fully equal to the demand.—Stewart's, 18s. 6d.; Hetton's, 18s.; Kelloe, 17s. Braddyll's, 17s. 6d.; Tees, 18s.—Fresh arrivals, 78; left from last day, 59; total, 137.

ADVERTISEMENTS.

ASIATIC CHOLERA.—HOMŒOPATHIC TREATMENT.—Medicine Chests, with directions containing the medicines suited for the attack of Asiatic Cholera, 5s. Also the medicines for protection against the attack, price 2s., can be obtained at JAMES EPPS', Homœopathic Chemist, 112, Great Russell-street, Bloomsbury, London.

PATENT DESSICATED COFFEE.

JOHN RELFE, No. 4, Gracechurch-street, begs to inform the Nobility and Gentry that he has succeeded in making arrangements with the PATENT DESSICATING COMPANY (Davison and Symington, Patentees), for roasting Coffee. This principle is perfectly novel, being effected entirely by hot air; and has the peculiar advantage of improving the article both in colour, strength, and quality, preserving purity, richness of flavour, and all its aromatic qualities, whilst it excludes all burnt and acrid matter, which under the ordinary process invariably arises. It is recommended by the most eminent of the Faculty, as being especially adapted to persons of weak digestive organs.

TESTIMONIALS.

"Apothecaries Hall.

"Messrs. Davison and Symington,

"Gentlemen,—I have submitted the sample of coffee roasted by your improved process, left with me, to a careful chemical examination, and find it to be free from the strong, acrid, empyreumatic oil which gives to coffee, as ordinarily prepared, so much of its unpleasant flavour; and, doubtless, also its injurious effects on many constitutions; at the same time that it possesses all the fine aromatic properties unimpaired. It is also much more evenly roasted throughout its substance, and I consider a very great improvement on the old process.

"I remain, gentlemen, yours respectfully,

"R. WARRINGTON, Chemical Operator."

"5, Old Burlington-street.

"Dear Sir,—I have been lately using the coffee which you sent me, prepared according to your invention, and I am of opinion that it is softer, is better flavoured, and is better suited to persons whose digestive organs are weak; and hence, that it is more wholesome than coffee which is roasted in the usual way, and which is often burnt or acrid.

"I am, dear sir, yours truly,

"To R. Davison, Esq. JAMES COPLAND, M.D."

THE SUNDAY-SCHOOL UNION AND ITS CLAIMS.

IN the past ten years alone the Committee have made 141 grants, to the amount of £3,316, in aid of the expenses incurred in building School-rooms, being about ten per cent. on the total outlay; but hundreds of schools are yet without suitable and wholesome rooms to meet in.

In the same period, Elementary Books and School Requisites have been granted to our Colonies to the amount of £2,286 2s. 9d.; also 1,474 libraries have been supplied, amounting in value to £6,922; some at one-half the retail prices, and others at one-half the wholesale prices; yet thousands of schools are altogether destitute of this important adjunct, and all require accessions of new books at least once a year.

One hundred and twenty-two visits have been paid to large towns by deputations, whose interviews with teachers have tended to make teaching more pleasant and effective. Very many towns and districts remain to be thus visited, where, though the teachers may know what to teach, they have frequently to learn how to teach it.

The varied scenes of missionary labour have not been overlooked. Grants of elementary books, libraries, and money, have been made during the above period, towards improving and extending Sunday-schools in various parts of the world.

The Committee would respectfully invite a careful perusal of the Report just published, for a fair and adequate appreciation of the wide field of Christian effort in which it is their lot to labour, and for greater proof that continued help and larger resources are needed by them.

The following extract from the Report details accurately the present financial state of the Union:—

"The Committee regret to observe that the amount (£147 1s. received in donations) falls very far short of that received in the preceding year. The Benevolent Fund of the Union will be found to be in debt to the Treasurer to the amount of £182 15s. 1d., which will compel the Committee of the ensuing year to limit their grants, unless the liberality of the friends of Sunday-schools places larger funds at their disposal. It will also probably be found necessary to add £500 to the capital of the Society, as the sum now fixed (£3,000), is found too small for the beneficial working of the business operations of the Union. It must not be supposed that this capital exists in money; it consists of the stock of books, which must be kept, or the trade could not be carried on, and must bear a fair proportion to the amount of business done. This increase of the capital will require a portion of the profits of the business to be retained, instead of being distributed in grants, and will render the pecuniary assistance of the friends of the Union to be still more necessary. The Committee fear that an impression prevails that the operations of the Union can be carried on without pecuniary assistance, but this is not the case. It is true that the services of the Officers and Committee are gratuitous, but still there are considerable necessary expenses attending the carrying on a large society, while the grants made in aid of schools, the travelling expense of the deputations in visiting various parts of the country, and the other operations of the Union, must be provided for, or the usefulness of the Society will be greatly abridged.

WILLIAM H. WATSON,
PETER JACKSON,
ROBERT LATTER,
WILLIAM GROSER,
} Secretaries.

Sunday-school Union Depository,
60, Paternoster-row, London, August, 1848.

NEW PUBLICATIONS OF THE SUNDAY SCHOOL UNION.

Depository, 60, Paternoster-row, London.

Now Ready,

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THE BIBLE CLASS MAGAZINE for 1848, Volume I., neatly bound in cloth, 1s. 6d.

2.

THE SUNDAY-SCHOOL UNION MAGAZINE for TEACHERS, for 1848. Neatly bound in cloth, price 1s. 6d.

Cloth Cases for binding the above Magazines, price 4d.

3.

NOTES on the SCRIPTURE LESSONS for 1848. Bound in cloth, 1s. 6d.

4.

THE SUNDAY-SCHOOL CLASS REGISTER and ALMANACK for 1849. In stiff covers, 4d.

5.

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